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## The Romantic Story of a Bible Manuscript

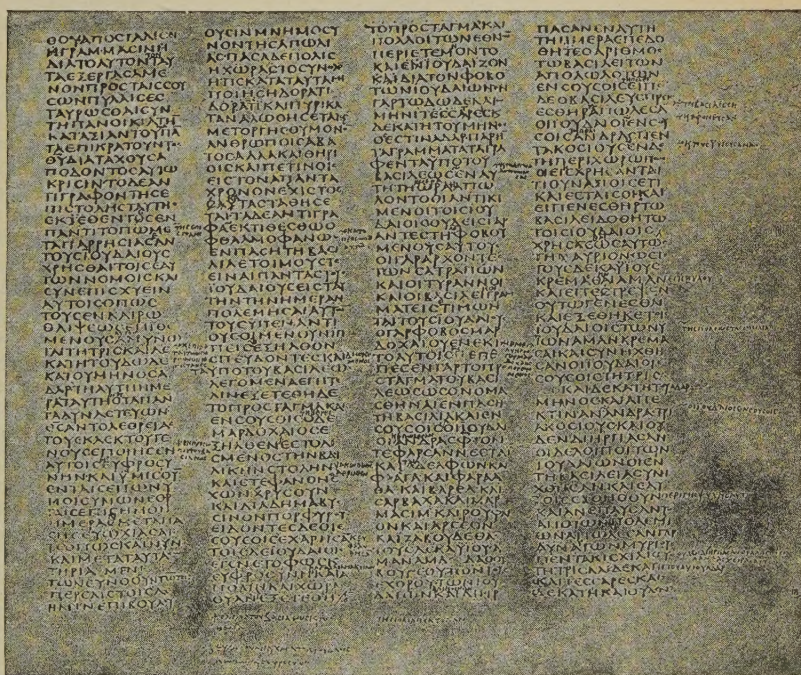
*Suggestions for a Popular Sermon or Address on the Bible*

BY EDITOR OF THE EXPOSITOR

WHEN Paul, the apostle, from his prison at Rome was writing to his friend Timothy, desiring him to come to see him, he asked that he would bring his cloak, left behind with a friend at Troas, also "the books," and added, "especially the parchments." These parchment were most likely some portions of the Old Testament Scriptures. Paul was a man who studied and loved his Bible. Perhaps he had been hurried off to the Roman imprisonment without being permitted to take his books, among which we may be sure would be the Holy Scriptures. He could not send out and get a copy of the Bible for a trifling amount, as we can do now. All the portions then in existence were rare and expensive. Before the days of paper and printing writing was done mostly on costly vellum, made from the skins of animals, and books were made by the laborious process of copying slowly by hand. There were no printing presses, no electrotype plates, as now, permitting books to be issued in large editions, and with care, rapidity and economy.

But from the earliest times, expensive as they were, and scarce, people desired and had books. When a book was written

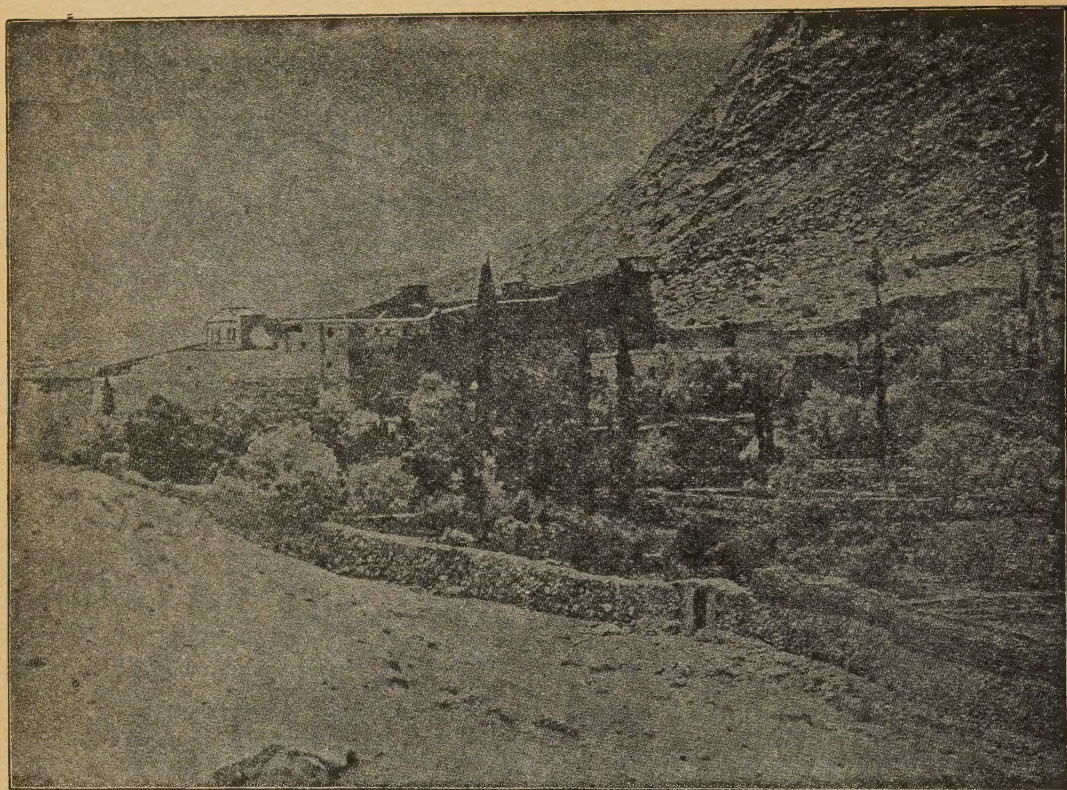
there were men called scribes or copyists who would take the autograph manuscript and transcribe it over and over again for the use of others. After a while this work grew so important that a particular class or profession had it in charge. Later, in the early days of Christianity, monasteries and other religious establishments were founded which became the repositories of learning. The chief occupation of many of the inmates was the copying of the Scriptures. The office of copy-



THE SINAITIC MANUSCRIPT. CODEX ALEPH

Photographic reproduction of one of the sheets found by Dr. Tischendorf in the old fuel-basket at St. Catharine's Monastery, Mount Sinai. (A page from the Book of Esther).





THE CONVENT OF ST. CATHARINE AT MT. SINAI.

ist or transcriber became one of highest esteem. It was not thought beneath the dignity of the highest officials of the church to devote themselves to making elegant copies of the sacred books. Hardly a monastery existed that did not have its scriptorium, or writing room, attached to its library, and here hour after hour and day after day the patient toilers wrought at their task. Special privileges were granted those whose hands must be kept delicate for their exacting work. They were often excused from the harder labor of hewing the wood, drawing the water, or planting the gardens of the convents. It is pathetic to read in these later days, of the care and affection with which the work was done and its results treasured, and no thoughtful person can look at the stained and tattered pages of the oldest manuscripts or turn the leaves of those of later days without having the mental picture arise before him of those quiet rooms in the convents in which each task was begun with prayer, and sometimes the Divine blessing invoked upon every stroke of the pen or line written.

As is well known, it is from these ancient manuscripts the Bible has come down to us. Since the work was done by hand it was inevitable that some mistakes should creep in. But by collecting a number of manuscripts from various ages and various parts of the world and comparing one with another, the mistakes have been practically eliminated. This work has been esteemed of the

utmost importance and has engaged the time and enthusiastic devotion of many of the best minds of Christendom. But the results are dependent, of course, largely upon the age, quality, and completeness of the available manuscripts. Though all the manuscripts in existence are alike to an astonishing degree, almost word for word, yet because the very ancient ones are scarce, and each newly discovered one is so exceedingly useful in clearing up some questions of readings, the finding of a genuine ancient manuscript is esteemed one of the great events in history.

Would it not be a thrilling moment if you could take into your hands a manuscript of the Bible you knew to be not less than fifteen hundred years old? There are at least two such in existence containing the Bible almost complete. One is known as the Codex Vaticanus, which is the chief treasure of the Vatican Library, in Rome. The other is called the Codex Sinaiticus, in the Library of St. Petersburg, the greatest treasure the Eastern Church possesses—unless it has been lost in the Revolution.

It belongs to the fourth century, and the narrative of its discovery, not many years ago, reads like a romance.

But before we tell the thrilling story, let us briefly notice a few facts in the history of the fortunate and famous discoverer.

On January 18, 1815, was born at Lengenfeld, Germany, a boy, the ninth child of his parents,

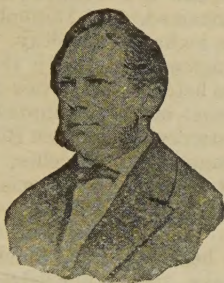


whom they named Lebegott Friedrich Tischendorf. The name Lebegott means in German "Praise God." It was given to him by his mother who had a presentiment that her child would be born blind; and when he was found to have good eyes her thankful heart insisted that his name should be a testimony to God's goodness in this respect. Instead of being born blind, no man ever had keener sight, and he spent his life in deciphering old manuscripts which other eyes could not read. He early became convinced that there were many of these "hidden in dust and darkness." Though in early life he was poor and struggled against the most discouraging difficulties, he became the first scholar of the world in the determination of the text of the books of the Bible, and he was honored with almost every title learned societies and the governments of Europe could shower upon him. And his titles were but the deserved recognition of his real nobility, for he was not alone a great scholar, but a true, humble, simple-hearted Christian, working for the honor of God's name and the good of men.

Among all the wonderful achievements of Tischendorf, the finding and the publication of the manuscript now known as the Codex Sinaiticus will ever hold the prominent place. During the years in which he gave himself to the critical study of the New Testament text, he was haunted by the thought that many libraries of the convents of the East must contain works of the greatest value in his department of labor, and he formed the project of journeying thither to explore the recesses of Greek, Coptic, Syrian, and Armenian monasteries. It was not until the year 1843 that he could put his plan into execution, and then only with difficulty, on account of the poverty which harassed all his earlier labors. After searching many old libraries with little success, he happened in May, 1844, to be in the vicinity of Mt. Sinai, where the Law was given to Moses, and where, near the base of the peak, stands the curious group of antique buildings, shown in our second picture, known as the convent of St. Catherine. It dates from the time of the Byzantine Emperor, Justinian, A. D. 527, who fortified and so endowed it that from this early period it has been an object of great interest, and has afforded hospitality to many travelers. For many centuries before Dr. Tischendorf's visits it had been the home of a brotherhood of monks. A rich library had grown up in the distant past, but the spirit of learning had long since died out. The convent was now occupied by twenty or thirty ignorant recluses, who practised their convent rites and entertained travelers as occasion offered. It was a peculiar haunt or retreat, being enclosed by a wall forty feet in height, though Tischendorf describes his first view of

it as very inviting, with its buttressed walls and its fine gardens of cypress, pomegranate and orange trees. The place of entrance was thirty feet up in the wall, and to this aperture or door the visitor had to be elevated "by a rope." Up this rope he first sent his credentials, and these being satisfactory, he himself was hauled up.

He was allowed free access to the library, which was rich in manuscripts. For some days, however, it seemed that his researches would be unrewarded by any discovery of value. At last his eye happened to fall upon a large fuel-basket full of old parchments, standing on the floor waiting to serve as kindlings when the next fire should require their use. Two basketfuls of similar fragments had already been used for this purpose. "But," as one has said, "these mouldering leaves were destined to start a blaze of wonder and delight which should yet throw its glow over all the civilized world, for as Tischendorf turned over the pieces he found



DR. TISCHENDORF.

that there were a number of leaves of the Old Testament in Greek, which bore evidence of being more ancient than any he had ever seen." His quick exclamation and his trembling hands revealed somewhat of his feelings and threw suspicion into the minds of the monks. They allowed him to take a small portion of the fragments, consisting of forty-three leaves; but no amount of persuasion could induce them to part with the remainder, though a few moments before they had been indifferently ready to use the whole to kindle their

fire. Tischendorf was obliged to take his departure with the leaves he had, and returning home deposited them in the Library of the University of Leipzig.

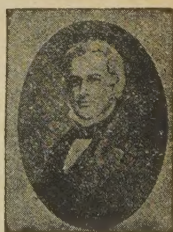
Though he translated and published the results of his find, causing great excitement among the Biblical scholars, he was very careful to give no hint of where he had obtained the fragments.

Some years passed away, in unremitting toil, and many publications of lasting value to the Bible student were issued, but through all the pressure of his labor he never forgot the treasure that had been left at Sinai, nor gave up the hope of one day getting possession of it.

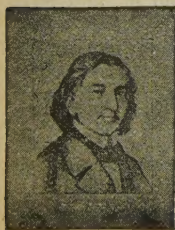
At the end of nine years he was able to visit Sinai again. He was welcomed by the brotherhood of the convent, but not a single trace of the coveted manuscript could be found. In deep disappointment he was obliged to return to Europe.

But he could not rest. Somewhere, however jealously guarded, he knew what he regarded the most precious manuscript in the world to be in existence.

The convent at Sinai, like many other establishments of the kind in the East, was under the Greek Church, of which the Czar of Russia was then the head. Tischendorf believed that if he could go under the



DR. TREGELLES



DR. LACHMANN.



patronage of the Czar himself, the precious document would be produced at the imperial command. After some delay, he was permitted to start again, armed with such documents as he believed would open to him the most secret alcoves of the buildings. On the 31st of January, 1859, he entered the convent for the third time. Every possible courtesy was shown him, but no sight of the long-desired treasure could he get. He was about to leave in deep disappointment, believing it had been removed, lost or destroyed, when one afternoon the steward of the convent invited him out to walk. Their conversation was regarding books. As it was about sundown when they returned, the steward invited him into his private cell for supper. As they entered the room, talking of their studies, the steward said, "I too have been reading the Septuagint lately," and he went to a corner of the cell, picked up a bulky volume wrapped in red cloth and laid it in Tischendorf's hands. The scholar opened the book and saw in an instant that the work of years was attained. But how much better was the reality than he had dared hope! For here were indeed the fragments he had seen in the wastebasket fifteen years before, and also other parts of the Old Testament; but better than all, the whole of the New Testament, to which was added a copy of the noncanonical book, the Epistle of Barnabas and part of the Shepherd of Hermas, the authors of which flourished before the year 140 A. D.

Tischendorf concealed his emotions as best he could, asking carelessly if he could take the volume to his room and look it over more leisurely. Once out of sight with it, he tells us, he "fairly danced for joy." "I knew," he says, "that I held in my hands the most precious Biblical treasure in existence." There was no sleep for him then. All night long, by the dim light of a candle, he was engaged in copying.

He managed to keep control of it long enough to get a complete copy. At last, after considerable delay and diplomacy, the monks decided to pre-

sent it to the Russian Emperor, and Tischendorf was permitted to carry it to the royal archives at St. Petersburg, where it is today, we hope. In 1862 every page of the manuscript, three hundred and forty-six and one-half leaves, was published in fac simile, in four volumes, and copies were sent by imperial gift to the great institutions of learning and libraries throughout the world. The manuscript is written on the finest vellum, the pages being fifteen by thirteen and one-half inches in size. The page we reproduce is our first illustration in its reduced form. It is a portion of the Book of Esther, being one of the sheets found in the old fuel-basket of the convent.

We cannot take space to describe the manuscript, to tell of the immense value it has proved to the cause of Biblical learning, or to notice the honors that poured in upon the great scholar. Our third picture is a small one of Dr. Tischendorf as he appeared shortly before his death, which occurred in the midst of his labors, on the seventh of December, 1874, the cause being a stroke of apoplexy.

With this picture of Dr. Tischendorf we associate two others, one of Dr. Karl Lachmann, who is counted the pioneer of the whole band of modern Biblical scholars, and one of Dr. Samuel P. Tregelles, the famous English critic. Dr. Lachmann was born at Brunswick, Germany, March 4th, 1793, and died in 1851, and, as we have said, has been regarded always as the leader of the great band of scholars who have given us the best knowledge of the New Testament text. Dr. Tregelles was born two years earlier and died four months later than Dr. Tischendorf. His great work was the publication of a critical edition of the New Testament founded solely on ancient authorities. His whole life was one of heroic application to the cause of Biblical learning.

In another article we hope to give a condensed account of how we got our Bible, illustrated with three cuts of other of the earliest manuscripts of the Bible.

## The Symphonic Theme Method of Sermonizing

REV. WILLIAM L. STIDGER, Detroit, Michigan

"Is your only method of preaching through your Dramatic Book Sermons?" I am asked hundreds of times in a year.

My invariable reply is, "No! The Dramatic Book Sermon Homiletic Method is not even my favorite method—nor the most popular method."

"What is your favorite method?" comes back the question.

"The Symphonic Theme method."

It is pragmatic, is this method of sermonizing. It is not taught by the schools; theological schools, I mean. The idea came to me years ago when I read a phrase from Sir Joshua Reynolds: "A verse may oft catch him whom a sermon flees!"

The Symphonic Sermon method as I have developed it had its birth in that line. It developed in a close study of the Symphony. I heard of the "theme," a musical "theme," that runs through a symphony or an opera. I was told of, and have learned to recognize, the beautiful theme which runs through a symphony like quicksilver, like a ray of sunlight. A theme I found, is something that haunts you and tells the story and sings it o'er and o'er, winds its way about your heart-strings and ties your soul up to the sermon or the symphony. All through the symphony you can hear that theme. You never get away from it. The symphony goes on for a while but the theme leaps to life again.



Said I to myself: "Why not do that with a sermon? Why not have a musical theme in your sermon? Folks are haunted by music. Why not sing your sermon into their souls, sing it so surely that they can never get away from it even if they forget every word you have said?"

"Sing it! Sing it! Sing it!" came the urge. "Chant it! Chant it! Chant it!" came the echo. "Sing it into human hearts so they will never forget the melody of your sermon."

How to get music into a sermon was my problem. Then suddenly the two ideas linked themselves together with hoops of love. The quotation from Reynolds: "A verse oft catches him whom a sermon flees!" "That's it! That's it!" I shouted to myself and forthwith started to put the idea into operation.

I found my text in the Bible. I had my idea. I knew what I wanted to say to folks. I wanted to tell them how the love of a mother is like the love of Jesus Christ. I was seeking for a Mother Day theme. I wanted it to be a symphonic sermon theme; one that would sing its way into human hearts like great music. I searched the world over and after several weeks suddenly there blazed before mine eyes two lines that shot my soul full of tears:

"O, Mother, when I think of thee  
'Tis but a step to Calvary!"

I began to sing that sermon symphonic theme into my soul until it haunted me day and night. I wanted two lines with which to sum up the heart of motherhood, its sacrificial spirit, its spirit of service, its world-old spirit of love, its willingness to give, even unto death, and I found a sermon summed up in two lines:

"O, Mother, when I think of thee;  
'Tis but a step to Calvary!"

Then I began to sing my sermon through. At the conclusion of each division of that sermon I quoted those two lines. Following every illustration they leapt to my lips and out into the hearts of my waiting congregation.

The first sermon that I preached of this kind was five years ago. I went back this summer to the town where I preached it. At least five people referred to that sermon. They had forgotten the text; they had forgotten the illustrations, but they had never forgotten

"O, Mother, when I think of thee,  
'Tis but a step to Calvary!"

This method is pragmatic. It works. It sings its way into human hearts and it stays. It is a permanent contribution to their lives.

I wanted to preach a sermon on "Vision." I knew a dozen texts that I could find in the Bible and I found them. "I will lift up mine eyes," was the one I used. I found a title to my sermon. I called it "Visions from the Heights." So far, so good. But now I must have a symphonic theme to sing the idea into the souls of my hearers. I searched about until I found an old character in Edwin Markham's "How the Great Guest Came," Old Conrad, the cobbler, who was waiting for Christ to come; he who kept his eyes on eternity

with great expectations in his soul. Markham describes that far-away look in the old man's eyes, that look of the soul which sees beyond the things that are into God's heart—and into eternity, in these lines:

"His eyes looked out intent and far  
As looking beyond the things that are!"

Sing it! Sing it! Sing it into their souls, Preacher Man! It will stay there forever! If you have a thought worth while sing it into human hearts, for we are a wistful singing humanity.

The natural expression of religion is poetry and singing. The first expressions of religious emotion were found in song and poetry. The Hebrews went singing up the hill to Zion, and the Psalms are the poetry that resulted. With the harp and psaltery and cymbals they marched to the gates of Jerusalem singing their religion. So let's sing our sermons into souls so they will never forget them. Let's make great symphonic utterances out of our sermons. Let's send many away from our churches singing great thoughts in their souls.

I wanted to preach about Jehovah's Sureness. I wanted to make my dear folks know that God was certain, that he knows the way, that he is a sure Pilot to take into one's life, that he sees far and forever, that nothing fools him and naught confuses him. He has been over that route before. Like a veteran Sea Captain he knows the paths of the sea. I got the idea out of the Bible. That is an idea the Bible gives us of God, that he is sure and safe.

I searched through my friends, the poets, for my theme and I found it in Strickland Gillilan's two lines:

"And then I whisper, with head bent low;  
Somebody knows something that I don't know!"

And, if I had not been content with that symphonic theme I might have found it in two lines from John Oxenham's "The Pilot":

"For He sees beyond the skylines  
And he never knows defeat!"

Then one time I wanted to preach a sermon on the horror of hate in a human heart. Of course the Bible is full of warnings against hate and I found suitable texts to express my thought, but I wanted a symphonic, singing theme to clinch it and sweep it into the souls of my audience. I found this theme in two lines from Edwin Markham's poem, "There Is No Time for Hate":

"There is no time for hate, O wasteful friend;  
Put away hate until the ages end!"

One of the most recent Symphonic Themes which I have been able to use and in which I have imprisoned a sermon are two lines through which I wanted to sing the idea of the glory of working for God:

"Shouting as I smite the string,  
'In Jehovah's name I sing!"

I wanted to give my folks a sure test for every act of life. I wanted to make them know that when they did something and could square it up with that test they were sure to be right. I wanted to give Christian workers a slogan and an urge and a leap of new vision and life in serving humanity and God:



"Shouting as I smite the string;  
'In Jehovah's name I sing!'"

I wanted every Sunday School teacher, every preacher, every business man, every parent, every doctor, every lawyer to know that if he had this thought in his heart he was sure to be right:

"Shouting as I smite the string;  
'In Jehovah's name I sing!'"

I found a great symphonic theme in two lines said to have been the saying of Jesus recently discovered in Egypt during an excavation, but not a part of the canon:

"Raise the stone and thou shalt find me;  
Cleave the wood and I am there!"

One of my favorite symphonic theme sermons finally developed into a Lyceum and Chautauqua lecture which I have already given more than two hundred times all over America. It is the thought of the listening souls of earth who hear the great events before they come to pass and leap to leadership like Cromwell who was, as Drinkwater says, "The Lord of his event," or like Lincoln, who was in like manner "The Lord of his event!" These men become the lords of their events because they are among those who

"Heard the trumpet sounds from the hid  
Battlements of eternity!"

The thought of the lecture is that "those who hear" are those who listen, those who live, those who love. It is all set forth in an hour of humor, illustration, history, Bible, and dramatics—but summed up in that phrase:

"Heard the trumpet sounds from the hid  
Battlements of eternity!"

I found those two lines in Francis Thompson's "Hound of Heaven."

I wanted to sing into the souls of my folks forever and a day the thought of the amazing wonder of God's love for us. I found a text that exactly expressed what I wanted to say, the wonder that was in mine own soul over this important matter. That text was from Revelation 22:8, "And when I had seen and heard it I fell down to worship!" But that great thought must be sung like a symphonic theme. I searched and found two lines that were big enough to do this thing:

"Amazing grace, immense and free  
For my God, it found out me!"

And if those two lines had not been found I might have used these:

"I will shout! I will sing  
Of this glorious thing!"

What will you shout and sing about?

"I will shout! I will sing  
Of this glorious thing!"

That Christ died for me, that he saves me, that he gives me a chance to redeem myself for time and eternity! That is what I shout and sing about.

Do you want to shake your soul awake? Do you want to show folks that they must plow up their souls in order to plant the seed of spiritual things? Do you want to sink the plow of conviction into the souls of people? Then catch this symphonic theme:

"O, Jesus, sink the coulter deep

And plow this living man from sleep!"

Sing it all through your sermon. Repeat it a dozen times. Let it be woven through the fabric of your sermon lie a golden thread:

"O, Jesus, sink the coulter deep

And plow this living man from sleep!"

Are you looking for a symphonic theme to put the heart of Brotherhood into the souls of your listeners? Where better could you get a theme than these two lines from Masfield's "The Everlasting Mercy":

"I knew that God had given me birth  
To brother all the souls on earth!"

Sing it! Sing it! Sing it, Brother Preacher! Sing it into their souls so that they will never look upon international brotherhood or missionary service as commonplace again. Sing it to them:

"I knew that God had given me birth  
To brother all the souls on earth!"

Sing it like a great opera, Brother Preacher! Sing the thing that happens to a human soul that finds Jesus Christ and is converted to him:

"I knew that God had given me birth  
To brother all the souls on earth!"

Militant Missions! Do you want a marching theme, a theme to make missions a thrilling crusade of service? Do you want a symphonic theme that will lift the most blase and indifferent audience into militancy over missions? Here it is from Vachel Lindsay:

"This is our Faith Tremendous;  
Our great hope, who shall scorn;  
That in the name of Jesus,  
The world shall be re-born!"

Does your soul not leap to that slogan of God? It does? Verily so shall the souls of your listening folks!

Do you want to paint a symphonic singing picture of the freedom that God brings to a human soul? Do you want to let that music sing through your congregation like a great anthem, even while you are preaching, and afterwards forever and a day? Do you want to preach a sermon on the soul that is made free by the spirit of Christ, a sermon that will sing its way into a man's soul all the next week at his office, that will hum with the purr of his automobile, that will sing with the click of the car wheels on the rails, that will sing in his soul like the singing stars? Here is the theme from Joaquin Miller:

"Gaze starward! Stand high and unearthy;  
Free-soul'd as a banner unfurled!  
Be worthy! O Brother, be worthy!

For a God was the price of the world!"

The Power of the Human Soul! What a theme it is! But how shall I get it over? How shall I get it to sing its way? How shall I break down the reserves of the human soul and awaken it to its own possibilities? How?

I shall sing it in one grand symphonic theme into human hearts through Edna St. Vincent Millay's two lines:

"The soul can slit the sky in two  
And let the face of God shine through!"

Sing it! Sing it! Sing it!

Is "the great hunger" in your soul to preach?



Do you want to make folks see "the great hunger" as they never saw it before? Do you want to sum it all up so that they may never be able to forget it? Do you want to challenge their minds and souls? Do you want to hurl the question like a flaming comet that will literally slit the skies into two? Then do it with Alfred Noyes' lines:

"I am full-fed, and yet  
I hunger!

Who set this fiercer famine in my maw?

Who set this fiercer hunger in my heart?"

What is the answer? God is the answer. God set that hunger for spiritual things in a human soul. The Bible is pregnant with that hunger, that wistful eagerness. What a chance to challenge and awaken and assure and assuage with the only remedy on earth for that great hunger!

"The believing heart?" It is a tremendous thing. The loss of it is awful! God makes that plain in His Book of all books! We want to make it plain to our people. It can be done with a symphonic theme linked with the Bible:

"Sad losses have ye met;  
But mine is heavier yet

For a believing heart hath gone from me!"

It is indeed a "Giant Hour" when God comes into a human soul. Does the preacher want to sing of that "Giant Hour" so that folks will be haunted by its eternal meaning? Then, sing it through Vachel Lindsay's lines:

"I wish that I had learned by heart  
Some lyrics read that day;  
I knew not 'twas a Giant Hour  
That soon would pass away!"

Oxenham gave us a great symphonic theme in three lines:

"Man proposes—God disposes;  
Still our hope in Him reposes  
Who in war-time still makes roses!"

There is a great theme in Bayard Taylor's two lines:

"The bravest are the tenderest;  
The loving are the daring!"

And in those three thrilling lines from Noyes:  
"Where, what a dreamer yet, in spite of all,

Is man, that splendid visionary child

Who sent his fairy-beacon through the dusk!"

God pity us for passing by these great themes that will stir the souls of humanity!

I preached a sermon in a certain church. Then I went away to war. I came back from war and went on a trip around the world and was gone a year. Another year intervened and I went back from whence I had come and verily, I found a hard-hearted old fellow who had never forgotten a sermon I preached about the Atheist. He did not remember the sermon but he could quote the symphonic theme of the sermon in which was summed up all that I said. It comes from Noyes likewise:

"But our bo'sin Bill was an atheist still—

Except—sometimes—in the dark!"

Hilarious, isn't it? Subtle humor? Divine laughter? But symphonic just the same, and sermonic!

But to go back, in closing, to tenderer themes, to higher and holier heights of God. Let us preach a sermon on how close God is to us. Let us find a symphonic sermon theme for it to sing the thought into our souls forever. Edna St. Vincent Millay furnishes the two lines:

"God, I can push the grass apart

And lay my finger on Thy heart!"

Or let us try to find that subtle something, and describe it, which comes into a heart with God. Again Miss Millay has given us the theme:

"And, through and over everything

A sense of glad awakening!"

And, when we have found God, let us write a great sermon on the certainty of our experience, and through that sermon let us pledge eternal loyalty to him through these lines, singing our sermon, summing it all up, lifting it starward, dropping it closer than breathing until it becomes as much a part of us as our beating hearts and until that thought sings its symphonic way into our souls with each heart beat:

"O God, I cried, no dark disguise

Can e'er hereafter hide from me  
Thy radiant identity!"

## Saul the Persecutor

*Fanatical, Fierce, Splendid—"Galilean, Thou Hast Conquered!"*

REV. ROBERT C. HALLOCK, D.D., Valatie, N. Y.

The following sermon was the first in a course of four on "The Drama of Paul" prepared for four successive Sunday evening services. There was no stage setting, costuming, nor other devices. The only change in the pulpit was that the desk was removed, and the lights in the main body of the church were turned off, leaving the pulpit platform lighted up. The preacher, wearing his accustomed pulpit gown or robe, and never dreaming that he was in that pulpit on any other mission than to "commend the gospel of Christ" exactly as when preaching in the more conventional way, threw himself with all the histrionic power he possessed, into the very personality and

self-consciousness of Paul, that he might portray the marvellous life story of that mighty man.

Though the church was an old and conservative one there was not the slightest criticism of the new experiment, but on the contrary there was probably greater appreciation expressed than of any previous sermon of this pastorate. I say this to encourage those who may have doubts about trying the plan.

One would not anticipate nor desire that this method should supplant, nor do more than supplement, the long-tried and approved method of gospel preaching; but I do believe that it is a wonderfully effective method for occasional use,



and also that the present interested attention to it, will emphasize to the ministerial mind the importance of the dramatic element in all preaching, whereby congregations are kept awake and made to sit up and take notice.—*Author's Note.*

### Episode I. In Which Saul Communes With Himself and God

*(Saul, a fanatically enthusiastic young Pharisee, a ruler of the Jews, fiercely devoted to the ancestral religion, is seen in his library, passionately bemoaning the destruction which the schismatic followers of that hated Nazarene are working in Israel.)*

O God of my fathers, thou God of Abraham, of Isaac and of Jacob, dost thou not see the mischievous evil that is wrought in Israel by these sons of deceit, the followers of that false prophet of Galilee? Behold how they come even into our sacred temple, the holy and beautiful house which our fathers have builded for thy pure worship alone, and with their lying doctrines they corrupt even true sons of Abraham! Wilt thou still hold thy peace, while these iniquities continue in our holy city, Jerusalem?

*(Saul bows lost in thought for a time, and then cries:)*

But perchance it is our own fault! May it be that God waits for one who is faithful to arise and cleanse his inheritance from this foul blot, even as Phinehas the son of Eleazar the priest smote the adulterers in the days of the plague, and by his holy zeal turned aside the wrath of God from Israel?

Wilt thou not, O righteous Jehovah, raise now up for us a deliverer from this religion of lies, even as thou didst raise up Phinehas of old?

*(Again Saul bows in deep thought. Then suddenly he leaps to his feet, his face convulsed with emotion and excitement, and quiveringly cries out:)*

I? I? Is it I whom thou wouldst call to do this great and terrible—yet indeed most holy!—service for thee and thy true Israel? Nay, O God, I am but a youth, a little child, and a student of books; I am not the needed brave and tried warrior, fit to do bloody battle for the Lord of hosts! How can I, I, lead in this thy holy warfare against thine enemies in Israel? . . . . .

And yet, . . . and yet . . . O God of my fathers, I am in thy hands, to be used as thou wilt! Call me, and I will run after thee . . . Yea, at thy behest I go forth to thy service, be it what it may.

### Episode II. Saul at the Stoning of Stephen

*(A confused rabble of people, priests, church dignitaries; in the midst of them a man called Stephen, whom with furious hate they are hustling out from the city; once outside the gate they form a circle about their victim, and with big stones in their hands they rush madly about him. Saul is standing there in the front rank, and he is keeping the outer garments of those who first hurl the stones upon Stephen's head. He speaks first to himself; afterward to the victim.)*

O Jehovah of Israel, this is in truth a piteous sight! See that terrible stone hurled with savage strength upon the man's unprotected head! Behold how the blood gushes forth! And there . . . another! . . . full into his upturned face! . .

Another! . . . and yet another! Must I stand here and view this horror? . . . Yet, O thou God of justice and of truth, pardon, I beseech thee, my unworthy softness of heart, when thy judgments are executed upon the evil. Not thus did the son of Eleazar weep over those adulterers, clean through whose bodies he drove God's avenging javelin! Let not mine eye pity nor my hand spare, when God's honor is at stake!

What sayest thou, O follower of that false prophet? "Heavens opened." "Son of man at God's right hand?" Blasphemy upon blasphemy! Rather, I see hell opening for thee, and the quenchless flames of Gehenna springing up to meet the blasphemer of God's holy sanctuary! . . . Die! . . . die! Enemy of God and of his holy Law! . . . Ah, he is dead . . . as he richly deserved!

Take your garments, true witnesses. Your task is ended, your reward sure.

### Episode III. In Which Saul and the High Priest Hold Conference

*(A room in the palace of Theophilus, son of Hanan, the high priest. Saul is standing before the seated holy man of God. Saul speaks:)*

Sacred and reverend priest of the Most High, my heart flames with holy wrath against those contemners of the Law of Moses and the house of our God, even those pesilential heretics who are followers of that hated and justly executed impostor called Jesus the Nazarene. I have wept and prayed before the Lord, beseeching him that he would raise up for us a deliverer from this foul thing, even as he raised up Phinehas the avenger in the days of the Midianitish apostasy . . . which took place in the very presence of Moses the man of God, even as this present one is in thy sight, God's holy priest!

And hearken unto me, my father: God hath revealed it unto mine own soul that he hath chosen and ordained me, weak and most unworthy as I am, that I should be his instrument to execute his holy wrath upon his enemies. Well do I know that I am most unfit for this great work, yet have I put myself in God's hands to use me as he will. So have I come unto thee, thou holy priest of God, that I may receive at thine hands authority and commission for this sacred service of the Lord.

I would have papers of authorization from thee, by which I may be empowered to arrest and bring bound unto Jerusalem for trial, condemnation and punishment, even the punishment of death, all whom I may find, whether at distant Damascus or in other strange cities, of those who have forsaken the true religion of Israel for this false heresy of Nazareth. Wilt thou grant my petition?"

"Saul, my beloved son, surely thou art true, and also brave! Thou dost delight my heart by thy zealous devotion to the holy Scriptures, and by thy faithful observance of all the sacred rites of our Law. Would that we had many more like unto thee, jealous for the Lord God of Israel, and hating with perfect hatred all them that rise up against him, as saith the psalmist David!

"Yea, Saul, I would that I were a young man as thou art; for then would I lay hold of sword, shield and buckler and go forth myself against the



enemies of the temple, of the Law of Moses, and of us, the teachers of Israel, who are the rightful and exalted rulers of this fickle people! I tell thee, Saul, that every true priest in Jerusalem hated with fierce hatred that accursed Nazarene, who dared to hold us up in mock and scorn before the common people; and we hate all his followers, who would rob us of our immemorial honors and authorities! And do thou hate them too! Take as thine ever-present motto those words of the royal Psalmist, the man after God's own heart, when he said: 'Do not I hate them, O Lord, that hate thee? And do not I loathe them that rise up against thee? I hate them with perfect hatred! I count them mine enemies!'

"Yea, Saul, count these unbelievers thine own personal enemies; hate them with fury of hatred that will spare neither young nor old, neither man nor woman!

"Here is thy written and sealed commission: go, and God give thee glorious victory!"

#### Episode IV. On the Road to Damascus

*(Saul in his tent, the night before they are to reach Damascus, is pacing restlessly up and down murmuring to himself:)*

Father Abraham, what a week of woe this journey has been to me! As I have ridden day after day, and gloomed in my tent night after night, my soul has been torn asunder within me. I started upon my journey with blazing zeal and confident devotion: but all along the way doubts have beset my path, questionings have sprung up in the road before me, like unto vipers that would bite me should I press on. What does it all mean? Could it be possible that God's high priest . . . Nay, I'll not think the thought! Alas for my weak and wavering heart! . . . devoted to God and his glory, yet endlessly arguing and pleading with me for those who must suffer because they forsake the true God and go after impostors . . . No, by Jehovah, our King, I swear it, I will not falter in this sacred mission on which the Lord hath sent me! Hear me, thou God of Israel: I am fixed in my purpose! I will root out and pull up this accursed heresy of the Nazarene, if I have to fill the dungeons of Jerusalem with prisoners, and put hundreds to death . . . as they did with Stephen! . . . Stephen! O merciful God, his name brings back to me all my awful dreams. I can see him now, as I have seen him in my sleep at night a hundred times! Shall I never cease to see him? Can I never get out of my vision that face? . . . a face bathed in blood and the death damp upon the brow, yet irradiated as it had been the face of an angel gazing right at the Throne of the Omnipotent! And can I never stop hearing that forgiving prayer? Even as he dies in anguish he prayed in a voice that seemed to reach the height of the heavens, "Lord, lay not this sin to their charge." Did God hear?

O thou Holy One of Israel, might it be possible that Stephen was right? . . . that in the dread paroxysm of death he really did see, through the parting heavens, Jesus, the crucified, standing, even as he said, close by the throne of God? Oh, oh! were that true I should be proven a servant

of Satan, an enemy of God . . . Nay, Nay! I'll not believe it! It Is Not So!

God of justice and of wrath, forgive my fickleness of mind. Have I not here commission and authority from God's High Priest to do this sacred work? Did not the great prophet Samuel rebuke with holy wrath Israel's first king, gigantic Saul whose name I bear, because he spared Agag of the Amalekites? And did not that heroic prophet, the aged Samuel himself, with his own hands hew Agag in pieces before the Lord? Let me beware lest I prove weakly recreant (as did that greater Saul) to my God-given duty of vengeance upon the foes of Jehovah and of his temple! . . .

I'll seek both couch and slumber, that I may be refreshed and strong for the supreme work which I have to do for God on the morrow, in Damascus, which we reach at midday.

O God of righteous judgments, arm me with thy might, I pray!

#### Episode V. "Galilean, Thou Hast Conquered!"

*(Approaching midday. Saul and retinue drawing near unto Damascus, and a magnificent view of that fair "Eye of the East" bursts upon them. Exclamations of wonder and delight spring upon all lips, save those of Saul: he is straining forward with set and savage gaze, like a bloodhound closing in upon the prey.)*

*Suddenly there blazes from heaven a light of indescribable brightness, like a white-hot flame. "It seems as though the whole atmosphere has caught fire, and they are wrapped in sheets of blinding splendor." And as thunder follows fast upon lightning, even so a marvellous Voice speaks out of the midst of the bright terrible glow. The whole retinue, both man and beast, fall prone upon the earth; and though the others, when the blinding light and awful Voice are past, struggle to their feet, Saul lies rigid and motionless in the hot sands. His eyes are fast shut, his countenance convulsed with agony, physical or mental. Reuben, one of the party, speaks to another named Dan at his side:)*

"All glory unto Jehovah the God of Israel! Dan, my brother, what hath befallen, and what hath happened unto us? Meseemed that the very heavens had fallen, or that yon blazing sun had left the sky and crashed to earth right upon us! Dan, canst thou tell what were the words which that terrible voice uttered when it spake out of the midst of the blinding glory?"

"Nay, Reuben, I know not. The voice, so awful as it was, seemed to search my inmost soul and go through me like a blazing sword: yet could I not rightly distinguish the words which were spoken. But I beseech the God of Israel that never again shall such voice speak to me, lest I die!"

"But look, Dan, look! What aileth our master, Saul? The others have all risen, though they stand in dumb amaze; yea, the very beasts we rode droop trembling and sore smitten with fear; but Saul rises not. He lies like a dead man; yet his face writhes, his lips are moving, he seemeth to be speaking; but his eyes are closed as though in death!

"Let me draw near and speak to him.



"Saul, my leader and my lord, tell me what aileth thee. Canst thou not rise? Give me thine hand and let me help thee to stand up upon thy feet. Canst thou not open thine eyes and see? . . . O merciful heavens, what do I behold? Thine eyes appear as though they had been seared by white-hot iron . . . yea, as though thy very eyeballs had been burned to a horrid crisp in some sevenfold-heated fiery oven!

"Saul, Saul, tell me what thou didst behold in that fierce, fiery light, that thine eyes are thus flame-smitten as though they had dared to look

upon the awful Face of the very Jehovah God? "What didst thou see? 'Jesus of Nazareth? Jesus Who was Crucified,' dost thou say, 'appeared unto thee in Divine guise, and his insufferable glory smote thee blind?'

O thou Holy One of Israel, what shall we do? What can we say? . . . for then indeed it must be true, that he whom not many months ago I saw nailed upon that cross of Golgatha; yea, whom I myself (woe is me!) with all that multitude reviled and scorned . . . it must be true that he was even as he claimed, the Very Son of God!" . . .

## A John Newton Song and Story Service

REV. FRED G. BULGIN, Harford, Pa.

*Sing, "Safely through another week."—John Newton.*

The thing that colored all John Newton's preaching and all his writings was this: that he was taken up out of a horrible pit. He touched bottom. Because he sank so deep he used to say in after years, "I thought I was, above most living, a fit person to proclaim that faithful saying that Jesus Christ came into the world to save the chief of sinners."

His mother, a truly pious woman, died when the lad was only seven years old.

His father was a seafaring man, being a commander in the Mediterranean trade. His father exercised but little influence upon the lad's character and the loss of his mother was never made up. Robbed of a mother's care his character grew to be uneven. He sank into wickedness only relieved by temporary reforms. The reforms were of short duration. Looking back, he confessed, "I loved sin, and was unwilling to forsake it."

*Sing: "Approach, My Soul, the Mercy Seat."—John Newton.*

It was arranged that he should go to the island of Jamaica and be established in business there by a friend of his father. Before going to Jamaica, his father sent him on a journey to a place some few miles beyond Maidstone in the county of Kent, England. A few days before setting out there came to him an invitation to visit a family that had intimately known his mother. As he would be near their residence in making his journey to Maidstone he obtained permission of his father to accept the invitation.

Within this home there was a young girl of but fourteen years.

"Almost at the first sight of this girl," says Newton, "I was impressed with an affection for her which never abated or lost its influence in my heart from that hour."

Here truth was at least just as strange as fiction. He tell us that none of the scenes of misery and wickedness he afterwards experienced ever banished her a single hour from his waking thoughts. The love for this woman was the hinge upon which his life turned. She was the anchor of his soul. Often, when he had cast all restraint to the winds and plunged into a career of vice, he confessed that his love for Mary Catlett was the only power for

good that exercised any influence upon him. "I neither feared God," he said, "nor regarded men, but I could not bear that she should think meanly of me when I was dead."

*Sing: "One There Is Above All Others"—John Newton.*

He did not go to Jamaica. Through the influence of his father he became a midshipman aboard a vessel of war. While the ship lay in the harbor at Plymouth, being little given, as he says, to prudence or forethought of any kind, he deserted in order to go to his father to try and persuade him to secure for him work upon a vessel engaged in the African trade. He was captured by the soldiers, put in irons, publicly whipped and degraded from his rank as a midshipman.

Eventually, however, he secured a ship engaged upon the African trade. For six months they cruised about the coast of Africa. When they were about to leave, the captain of the vessel who had befriended Newton for his father's sake, died. Fearing to stay on the vessel after the mate had assumed command, he elected to stay in Africa, and engaged himself to an African trader. He is full of golden hopes for a free and unrestrained life in those African wilds, but sickness overtakes him.

His master, because of his trading expeditions, had no time to attend him in his illness and left him in the care of a black woman. She disliked and neglected Newton and he had sometimes difficulty even in procuring a drink of cold water although burning with fever. His bed was a mat spread upon a board with a log of wood for a pillow. When the fever left him and his appetite returned he was hungry, but no man gave unto him.

The woman in whose care he was left was very cruel to him and laughed to see his trembling hands spill his food upon the floor. He was sometimes so hungry he would go by night and pull up the roots on the plantation and eat them raw upon the spot for fear of discovery. Even the poor black slaves were sometimes moved with pity and secretly brought him food from their own slender portions. The rainy season was advancing and all the clothes he possessed was a shirt, a pair of trousers, a cotton handkerchief and a cotton cloth two yards long to wrap about him in place of a coat.

It is an indication of the power of his mind that



amid this destitution he possessed one book he had brought ashore with him from his vessel. It was a book of Euclid. In out-of-the-way places he would pursue these mathematical studies, working the problems on the smooth untrodden sand by the sea.

Newton never forgot the terrible degradation into which he fell in Africa. He always looked back with a shuddering thought to those days when he drank to the dregs the cup of his own iniquity.

Before he died he wrote his own epitaph. It was to be written upon his tombstone that he was  
Once an Infidel and Libertine

A Servant of Slaves in Africa.

*Sing: "Come My Soul Thy Suit Prepare"—  
John Newton.*

Deliverance was at hand. A vessel was sighted. He was known to the captain and taken aboard. He had one swift impulse to remain in Africa, to cast off forever the restraints of civilization; but the thought of Mary Catlett and the hope of seeing her again, lured him on.

Aboard that vessel he casually picked up that famous little book that has touched for good so many lives, Thomas A. Kempis' *Imitation of Christ*. He carelessly took it up to pass away the time. While he was reading an involuntary suggestion came into his mind that these things of religion, about which Thomas A. Kempis wrote so surely, might be true. He could not bear the thought and put it from him.

"But," as he says, "the Lord's time had come." He could not stifle these thoughts. A terrible storm imperiling their lives caused him to think upon eternity. So it was the Lord found an entrance to his heart and his regeneration was begun. He came home to England and seven years after that day when he had first gazed upon Mary Catlett's face he was joined to her in marriage.

*Sing: "How Sweet the Name of Jesus Sounds"—  
John Newton.*

It was his mother's hope concerning him that he should enter the Christian ministry. His wicked life seemed to cut off all probability that her hopes would ever be fulfilled. But a good mother's yearnings do not go for naught. Reading

in Paul, "He that once persecuted us now preacheth the faith of which he once made havoc, and they glorified God in me." There came into the heart of Newton the desire that he too might preach the faith he had once so disastrously scorned.

His first effort at preaching was no great success. He was struck dumb and stared at the people and they at him and he was forced to come down from the pulpit.

He labored for fifteen years in the quiet village of Olney. It was here at Olney that William Cowper found a companionship with him and labored with him in his ministry. Together they wrote these Olney Hymns. He was later called to St. Mary Woolnoth in London and served that church until the end of his days. Through all those days of his ministry he had an absolute conviction of the guiding hand of God in every event of his life.

In the year 1790 the romance of his life became a memory. After much suffering, the light of his days breathed her last. He took off her ring as she had requested and put it on his own finger. Then he knelt by the bed, with the servants who were in the room, and returned the Lord thanks for her deliverance. "How wonderful," he said, "must be the moment after death."

The remainder of the journey he made alone, waiting for the great reunion. He preached on into extreme old age. When someone gently hinted he might be getting too old to preach and that perhaps he should now stop, "I cannot stop!" he cried. "What! shall the old African blasphemer stop while he can speak?"

Weak and feeble and with the breaking of the waves upon the eternal shores in his ears, he said, "More light, more love, more liberty. What a thing it is to live under the shadow of the wings of the Almighty!" And that was how he lived, when he came in from the wilderness—from feeding on the husks.

It was from beneath the shadow of the Almighty these glorious hymns came that have gladdened our hearts and made us with him triumphant in the Lord.

*Sing: "Glorious Things of Thee Are Spoken"—  
John Newton.*

## A Coffin in Egypt

### *What is the Meaning of Old "King Tut's" Tomb for the Christian Minister?*

REV. CRAWFORD FARNSWORTH, D.D., New York

A nation, two nations, knew him as a Pharaoh when he was alive; a world knows him as a curiosity thirty-five hundred years after his death. And a curiosity is of more importance than a Pharaoh! A live contemporary ruler of Egypt wouldn't make a ripple in the wide sea of the world's life; but a Pharaoh "dead and turned to clay" thirty-five centuries ago, and now dug up and put on exhibition as a curiosity, has filled the newspapers, set the latest fashions in dress and dry goods, and turned the whole-world to talking Egypt.

The Christian minister doesn't need to post himself on, or preach about, every curiosity or fad over which the eager world runs mad; but here is one that links up with his Book and his message quite closely, and he needs to know pretty clearly what is its significance.

Well, who was "Tut," when did he live and die, and what does he mean to modern Christians?

He was the sixth Pharaoh in succession after the great and wise queen Hatshepsut, fifth ruler of the seventeenth dynasty, about 1570 B. C. Queen Hatshepsut was succeeded by Thutmose III,



Amenhotep II, Thutmosis IV, Amenhotep III, and Amenhotep IV. Then came Tut-ankh-amen, who was the son-in-law of Amenhotep IV, but of uncertain parentage. "King Tut" was young when he ascended the throne, and he reigned but twelve years and five months. He died 60 to 70 years before the reign of Merneptah, the Pharaoh of the Exodus, who reigned 1225-1215 B. C. Hence, as Moses was born 80 years before the Exodus, the beginning of "Tut's" reign would seem to have been very nearly contemporaneous with the birth of Moses; though quite certainly he himself was not the Pharaoh of the oppression. This gives "Tut's" chronological place in history with approximate correctness. And it is most interesting to think that the young "King Tut" may have patted the boy Moses on the head!

But what is the meaning of this new-found "coffin in Egypt," this tomb of Tut-ankh-amen lately opened by the lamented Earl Carnarvon, martyr to archeology, while the world stood "at gaze?" What is its significance to the thoughtful minister of the gospel?

1. First and important, it has turned the eager, interested attention of all nations to Bible lands, and has made the self-centered modern world vitally conscious once more of the historic reality, not fabled unreality, of the lands and times into which the Bible history strikes its roots, from which the story of salvation takes its rise. And those lands and times are resonant and vocal with the voice of that Jehovah who "called his son out of Egypt" and led him through the "waste howling wilderness" unto a "city that hath foundations," type of the heavenly Jerusalem. And this cannot but be great spiritual gain to men today.

2. Second, this opened tomb has yielded a notable and perfect specimen of the product of "all the wisdom of the Egyptians," the skill and handicraft and artistic ability of the actual teachers of Moses! We realize the very times of the great Deliverer, we look with our own eyes upon probably the very objects he saw, and the massed contents of this Pharaoh's strangely protected and strangely recovered tomb make the oldest Bible story a contemporary to us!

And moreover, it furnishes exact confirmation of the Bible's descriptions of "the fine-twined linen;" of the "curious girdle of gold, of blue, and purple, and scarlet;" of "pillars of shittim wood overlaid with gold;" of "wreathen chains of gold;" of "engravings of a signet," and scores of other such detailed descriptions. It would form a fascinating study just to take the lists of the contents of the tomb and compare them with Bible descriptions of the beautiful things for the tabernacle and its services made by artists trained in Egypt not many years before. These are "undesigned coincidences" which help to witness to the truth of the Bible.

3. Again, the treasures of the opened tomb of Tut-ankh-amen may well help to teach us egotists of the modern world healthful humility. We tend to think that doubtless we are the people and wisdom will die with us; that we surpass in initiative, brains, and inventive genius all who have

gone before us. But Dr. Breasted, a great authority, cables from Egypt that some of the art-work uncovered "quite equals anything ever produced by Greek sculpture, and rivals the greatest works of art of any age;" and another reports, that that period of Egyptian history must have "transcended in refinement and aesthetic perception the Italian renaissance of the time of Louis XIV.," while we all know that Egypt's gigantic works, such as the Great Pyramid, the temple of El Karnak, the Sphinx, and the vast monoliths like Cleopatra's needle, equal or surpass any architectural or engineering works of modern times.

The fact is that man, man himself, is no abler, no more brilliant today than he was five thousand years ago! It is merely the new directions to which his efforts have been turned and the accumulated tools with which the ages have supplied him for his work that mark out the modern man as seemingly superior to man of old. But not so! whenever you feel tempted to boast of our measureless modern superiority over all other ages, just go and take a peep into the tomb of Tut-ankh-amen! And then wait three thousand years and see if any modern book can then be found preserved for reading as are Tut-ankh-amen's writings engraved "on a great stele or granite block found in the Great Temple of Amen in Karnak" and as legible today as 35 centuries ago!

The ultimate truth is that man's modern superiority can be accomplished only in the realm of character, of righteousness, of soul-life. There he has before him "an open door," an upward road, on which he can ever climb if he will, up and up and up! I do not say that modern man is as a matter of fact better, holier, more spiritual, more Godlike, than were men of ancient times; but I do say that he can be, he ought to be, and if he truly aspires he will be!

4. And so, finally, by the contents of this opened tomb we are shown once more how true it is that "there is nothing new under the sun."

What is that on the tray which the men are bringing out? Why, it is a baby's shoe! And here by it is a child's gauntlet—"the oldest glove in the world, a pathetic relic of Tut-ankh-amen as a little child, the stitches at the finger-ends showing plainly after the lapse of 3,400 years." And what is that little casket over there? Well, by your leave, that is milady's rouge-box; and just beyond it is her box for other toilet accessories, a box of nine cute little compartments to hold pots for salves, kohl and paint, "which Egyptian ladies of the period seem to have used profusely." And many other such articles of feminine adornment have been brought out.

There it is: babies and pretty women and female vanities away back there—oh, it was just the same then as it is now, "and ever shall be!"

No new joys, no new sorrows, no new needs, no new sins; "there is nothing new under the sun!" No new needs? And the greatest of all needs is the need for God: for today in New York as 35 centuries ago in Egypt man is a sinner against God exceedingly; while three and four thousand



years ago in Thebes as today in Boston, Chicago and Cleveland, the human heart cried out after God, the living God, and found no peace without him. It was precisely the same in Egypt in the days of "King Tut" as it was in Japan, artistic land and pagan, before the gospel of Jesus went thither. "None other name under heaven, given amongst men!" No: neither the "old heroic days"

of antiquity, nor the modern days wherein man "hath found out many inventions," have produced a Saviour from sin and death. God alone can give that; and that he has given in Jesus Christ, whom of old great Egypt never knew. Alas, from glorious King Tut-ankh-amen's yawning tomb I seem to hear a moaning, sobbing sigh after God, "the 'Unkown God!'"

## The Opportunities of a Small Town Minister

REV. FRED SMITH, Carthage, South Dakota

I have been wishing an impossible thing, and, as you would be the beneficiary under it, if it could only be brought to pass, I am going to confide it to you. Some few days ago my little girl brought home an advertising device by which we could forecast the weather by noting the changes in color undergone by a piece of chemically-treated paper attached thereon. And this was the thought that came to me. The pertinency of this article would be greatly increased if only I could treat the word "opportunities" in my title with some such chemical which would respond to the influence of the temperament and mood of the reader so that it would read "opportunities" or "temptations." For you will undoubtedly have noticed in your experience that often according to your mood that which one day comes to you in the guise of opportunity, the next day may come to you as a temptation. Temptation is opportunity's other name. What spells incentive one day may spell inflection the next. And so if you happen to light upon this article on a "blue Monday" it might accord better with your mood to speak of the temptations of a small town minister. But perhaps you have no blue Mondays! One can well afford to give the ministers who read *The Expositor* the benefit of the doubt in this respect. Therefore I will let my title stand and proceed to business.

In spite of the great trek citywards within the last two generations it still remains true that fifty per cent of the population of the United States is rural, while if we should count up the ministers who minister to this great body of people it will be safe to say that more than half the ministers in the country are to be found "supplying" rural pastorates. We are not of those who would play off the country pastorate as against the city. Each has its own glory and use; each has its own peculiar difficulties. Somewhere recently we saw that the Rev. W. H. Leach (whose writings are known to all *Expositor* readers) had written of this matter as it affects the city pastor. Our task is to attempt the same for the small town pastor. But remember our proviso: that which a man in unhappy mood might characterize as a temptation we prefer to regard as an opportunity.

And surely the task of the country pastor is one full of opportunity. Consider him in his environment. He ministers to a group of people who are all known to each other more or less. In this the small town folk differ greatly from their city cousins, who tell us that "they hardly know the people in the next house." But though the

people in the small town often know each other by face, humanwise, they guard the secrets of their life by dwelling much in the superficialities of experience. Gossip flourishes greatly in the small town. Here is a temptation or an opportunity (according to viewpoint) which presents itself to every small town minister. Unless he have a care the minister of the small town will find himself living down to the fashion of the community instead of up to the ideal of Christ. He becomes small-minded when he should be spiritually-minded, dealing with the inanities of life instead of with its immensities. The preacher of the Gospel is lost in the purveyor of small town gossip.

Here then is the opportunity of such a man: Let our conversation be worthy of the Gospel of Christ. The point of a Gospel truth can be conveyed as well through conversation as through a sermon. Wasted is that day in your parish calling in which you do not find exemplified the words of the Psalmist: "Deep calleth unto deep." You do not need to "talk like a high-brow" to express the profundities of life. You are the parson, to use a good old useful word. People believe that you are acquainted with the deep things of God. See to it that they do not believe in vain.

To do this, however, will demand on your part a mental discipline that not all preachers seem willing to give. Living apart from the currents of the world's great life, seldom coming into contact with the great speakers of the day, one is apt "to let the world go by." It is not that we do not read enough, it is that we fail to think enough. You may recall the pertinent question put by the Quaker lady to Southey when he had rather proudly explained to her his manner of spending his day. He told her how he studied Portuguese grammar whilst he was shaving, how he read Spanish for an hour before breakfast, how, after breakfast he wrote or studied until dinner, and so on. To which she retorted with the query: "And when dost thou think?" Goethe once said that "there are many echoes, but few voices." It is good to be a voice. Such are they who in every age speak as those having authority. I know not who it was who said: "The heart must overflow to give the lips full speech," but I am of the opinion the mind must also work to achieve that end. The temptation of the small town minister is that he become a chore boy for his church instead of being the ambassador of Christ. It is true that "we are to become all things to all men," but it is also proper that we read of those



apostles who gave the serving of tables to others that they might the more effectively preach the Word. And, in the village pastorate, there is great opportunity for a minister to improve each shining hour if he will but schedule them all. Disciplined habits of study preventeth a multitude of sins.

For example it will save a man from making busyness and business synonymous. I have heard of a business man who had a wonderful turnover each year, but who found at the end that it was loss and not gain. Which is a parable for some ministers. With all your getting, get somewhere. Additional to this it will save us from the small town disease of inertia. The dignity of our office will save us from developing curb-stone curvature of the spine, but it many not save us from that langorous disease which seems occasionally to affect some ministers in their study. "Hush," said the thoughtful mother to the noisy children, "father is thinking," and the inquisitive youngster taking a peep through the keyhole of the door saw father sleeping. When we are tempted to rest upon our lees, it is good for us "to bugle up our lagging soul" in the interests of our mentality and

the progress of the Kingdom of God. Wise words were those given by a preacher to another preacher, younger and immature in service. "For the first ten years of your life," said he, "take a country parish, read yourself black in the face, and then you will never feel blue afterwards."

Lastly, we would mention the wonderful opportunity which comes to many a small town minister with regard to the development of the fraternal spirit. The bane of many a small town is that it has too many churches. Often the ministers of these towns are not too ready to fraternize the one with the other. Said a minister to me recently when I queried him with regard to this matter as it affected his own little city: "No, we don't mix here, every preacher is a unit." It was a sad confession to make, but what a revelation of an opportunity!

These are the things which make the ministry of the small town worth while. Go to, brethren, and if these things have come to you in the guise of temptations, take them and turn them around and know them by their other name of opportunity.

## The Country Church and the Farm Crisis

MARION C. BISHOP

The country church is primarily and naturally a farmers' institution. This magazine, *The Expositor*, has, we doubt not, its largest circulation among country and village pastors. While there may be many affiliated with the church who do not till the soil to live by the sweat of their brow, nevertheless practically all the people who live in the open country and villages of a thousand people or less depend directly upon the farmer for their economic advantage. The merchants of the village and town must deal in merchandise that is in demand by the farmer. The retired villager was formerly a farmer and his income is governed by the success or failure of the crop "on the old farm." Hence, when the farmer is flush, so is the merchant, and when the farmer has only credit, the merchant must borrow or fail. When the farmer prospers, so does the country, actually the entire nation; when he fails, the pulse of the country grows feeble and slow.

That the country church is no small factor in our national religious life may be realized from the fact that one hundred and fifty thousand of the two hundred and thirty thousand churches in the United States are in the open country and villages. There are one hundred and twenty-five thousand hamlets and open country communities and over ten thousand villages under one thousand population. Within this group live nearly one-third of the population of the nation. This in figures means approximately thirty-five million people. When put in totals of individuals we face a problem that cannot be passed over lightly or dismissed as unimportant. This group of people produce the food stuff for the other two-thirds of the population. In a true and vital sense this one-third compose the fundamental producers of the

nation. If food would "win the war," then food and other farm products will sustain the nation, or the lack of them will bankrupt the commonwealth.

That there is a farm crisis upon us, especially among the grain growers, no well informed person would dare deny. There are always sectional factors entering into the farm problems, but two fundamental factors are functioning throughout our country life today. The first and a very important one is the price of farm products. The second is like unto it, the production itself.

That the prices are very subnormal even the politician must admit. Compare corn in 1919, only three years ago, at \$2.15 per bushel to the contract price in the summer of 1922 at 40 cents per bushel. Or consider the price of oats in 1919 at \$1.05 to the delivery price at threshing time in 1922 at 25 cents per bushel. This price reduction has maintained for all other farm products.

The failure of production may be sectional, but large areas of the central and middle west have been caught in the throes of weather conditions, which have greatly reduced the yield. Many farmers have found the yield per acre not more than half the normal crop and many times approaching an absolute failure.

Take a concrete illustration. In a fine fertile section along a river valley in the central west, a one-time prosperous farmer who is known as a conservative, trustworthy, hard-working and thrifty man makes this report:

"I had ninety acres of wheat, the finest prospects I ever had. The high water came and killed out about half the stand, leaving an irregular piece of ground, which was hard to work. I cultivated the part where the wheat was killed out



and sowed it to oats. After losing my seed wheat and labor, paying for the fertilizer and the labor of preparing the ground the second time and the seed oats, I got just eight bushels to the acre. That field usually yields me sixty to seventy-five bushels of oats to the acre. From my 120 acres of wheat and oats I got \$816, not enough to pay for the cost of seed, planting, and harvesting."

From land where the taxes average over \$3 per acre this farmer received \$2 per acre on a forty-five acre oat crop. From this 120 acres of summer harvest he received \$6.80 per acre. This farmer continued:

"My neighbors are in the same fix as myself. I have helped them in threshing and silo filling and some have been unable even to pay me for the gas used in our tractor. Some farmers owe me for two years' threshing. I have had to pay cash for the gas, but they cannot pay even that much of the bill. . . The church treasurer came out collecting the other morning. I owed \$15 on the local budget. I gave him \$10, all the money we had on hand. He went on feeling good that he got that much."

Interviews like the above could be reproduced by the scores in this fine rich agricultural section of the middle west.

The middle west is using what is known as the three crop system of grain or rotation farming. When the grain crop fails the farmer fails likewise, and this has been the situation quite generally over this territory. Where the production has been normal the price has been so low compared to the cost of production that the profits have been reduced to the shadow of bankruptcy. This having been the case for two or three years, the financial standing of the food producers is rapidly approaching a crisis of no small proportion.

The initial cost and the overhead expense has been so abnormal that the carrying burden becomes too great for the farmer of ordinary financial support. A man of fifty said the other day:

"I have been a careful farmer, buying good lands and good implements. My tractor and tools and buildings are the best. The boys and I can do the work on our four hundred acres. I would be as bad off if I had bought only half as much land. Last year I about broke even, this year I will lose somewhere in the neighborhood of \$2,500. Then with an approach of tears he said: "One more year like this and the savings of my life, \$25,000, will be gone and I will have nothing to show for all my life's work."

The industrial laborer may lose his summer's wages, but the farmer loses not only his summer's earnings, but the entire savings of his life. This is a staggering statement when one thinks of it in the concrete, and can count the men who have individually lost thousands of dollars in this process. The cost of the overhead has not been reduced in comparison to the selling price of products. The International Harvesting Company reduced their price 15% on farm implements, while the selling price of corn dropped over 200% and likewise that of the other grains. Gasoline

and oils are very little cheaper than they were during war times. Labor has been reduced somewhat, but not in comparison with the drop in the price of grains.

But what has this to do with the church? About everything; for the church is maintained on a basis of free-will offerings with the Christian motives to sustain and promote the Kingdom. The cost of maintenance for the church has increased greatly during these days of high prices. Along with the increase in the local budget has come a needed increase in the benevolence for the church at large. Some denominations put on special campaigns for large sums, which were pledged during the period of high prices and liberal givings. Now with the decrease in production caused by weather conditions and a phenomenal drop in prices, the entire profits are wiped out. This fact causes the country church to face a very serious problem.

Can we maintain this former high standard? Can the church go on collecting large sums from farmers who have been reduced financially to the verge of bankruptcy? How long will men continue to borrow money, sometimes in large sums, and pay interest on it, to meet their church pledges? In the main the church can maintain her present status, but it can be done only by a method of financing and developing that is "as wise as the serpent." Our church leaders must recognize the dilemma in the local field and not forget that there is a breaking point in all our economic positions. There can be no arbitrary demands. Surely no prejudice or biased judgment must be allowed to creep in. Our expansion must be of the most conservative type. There must be a curtailing of our overhead expense that will correspond to the depreciation of the farmer's dollar.

With a Christian attitude of approach in the name and spirit of Christian brotherhood, our

## *Special Announcement!*

So many of our readers have asked us if it would not be possible to let them use the illustrations appearing on front covers of The Expositor, for their church bulletins, special programs, etc., that we have arranged for the following service for subscribers only:—

We will print a limited supply of extra covers each month, omitting all typed matter and advertisements, showing only the front cover picture. These will be printed in sepia and on same quality stock as Expositor cover, same size, and will be sent flat to be used as covers on Church Bulletins, Parish Papers, etc., or the church news can be printed on the blank inside pages.

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The Expositor



country churches will weather the storm and eventually come back to the strong vital place they have ever held in the great advances of the Kingdom.

(*Editor's Note:* That curtailing of expense must never begin at the pastor's salary. The average salary is so low now, about \$2.50 a day, that it is

almost a miracle how some ministers live. The plumber, the carpenter, the mason gets three or four times as much. The farm-hand gets as much usually with his board thrown in. Yet all that the writer of this article says about the farm crisis is true. We are glad to know the prospects now are for better things.)

## Making the Church Serve Its Youth

### *Church Successfully Serving Young People, Young People Serving the Church*

REV. HENRY H. BARSTOW, D.D., Auburn, N. Y.

The proposition is usually stated in the opposite way, "Making Youth Serve the Church." This states a wrong relationship of means and ends: youth is the end, the church is the means; not the church the end and youth the means.

This point of view is in harmony with the modern principle that the church is not the pastor's field, but the force with which he works his field. The field is the world and all that is therein.

If youth believes that the church is trying to serve its needs, youth will serve the church. If the pastor makes the older people of his church the chief point of attack, he may get them and he may not; he will certainly not get the young people. If he makes the young people and children his primary objective, the chances are he will also get the older people. Hence, the strategy implied in the theme, "Making the Church Serve Its Young People."

Those ministers who read their June number of *The Expositor*—and may there be many—may not be in a mood just now to consider plans of work for next year. More likely their interest will be bounded so far as the future is concerned with the sky-line of their summer vacation point and the prospects of motoring, fishing, or other forms of vacation relaxation.

I venture to affirm, however, that their vacation will be less shadowed with anxious thought for the future if the main outlines of their plans for the year of work to follow are determined upon in the month of June.

In forecasting work for the young people certain general principles should be carefully borne in mind. In the first place it is of the utmost importance to define clearly the objectives sought for in work for the young people. In general they may be classified under four heads: enlistment of interest in religion as a life proposition; education in the basic principles and truths of religion; leadership in the work of the church for the kingdom; and dedication of life to special forms of Christian service. We avoid specifying church membership or membership in any organization in the church, because these are not objectives in themselves but merely means to the larger ends that have been defined.

"The world being full of a number of things" that are of absorbing interest to young people the

pastor who is going to secure the interest of his young people in these objectives must avoid two mistakes. He must not make religion a doleful or needlessly difficult thing; he must not so sugar-coat it with pleasure and lack of effort that it ceases to be religion. Young people are fully as willing to work in the church and for church purposes as they are to spend their time in pleasure-seeking if they can be led to see that it is just as interesting and better worth while.

Religion cannot be divorced from their pleasures without injuring both. The pastor must consult not merely his boards and his own inner consciousness, as to what the young people want and will do, he must consult the young people themselves. Let him gather together, as I have done in several cases, a group of six or eight or more carefully picked young men who have the qualities of Christian character measurably well developed and the ability to lead their fellows, and form them into a junior church board for counsel and quiet leadership among the young people. The existence of this body does not need to be known outside of the pastor and its own membership; but the confidence established between the pastor and its members will instantly evoke a sense of their own importance in the church and of responsibility for whatever is committed to them.

They should meet if possible once a week in the pastor's study, perhaps on Sunday night before the young people's meeting, when matters of interest to the young people should be frankly discussed, plans developed, and these young men given the responsibility for their being carried out. They should have no official authority as such, but go into the meetings and into the work to put their personal inspiration and leadership into whatever is done.

These meetings with the pastor should be as a rule either opened or closed with a prayer by everyone present. Many a pastor will be surprised at what this group of young men will accomplish for him if he handles them in confidence and listens to their judgment on plans that he may submit.

If he wants to have a similar body of girls for special girls' work, very well, but he will do better not to mix the two groups. I have used this plan in a number of cases, and always with the most valuable and vital results. As a rule the existence



of this body was not known outside of the pastor and his board, not even to the young people themselves. Its one purpose is for counsel and inspiration in the work of the young people. It can easily be made into a personal workers' band, and be enlarged from time to time as other young men with proper qualifications are found available. In many churches today the Christian Endeavor method has practically lost its grip and pastors are looking for a workable substitute. In my present church we have what is called a "Young Peoples' Association." It is based upon the assumption that every young person in the church, member or otherwise, who is in any way associated with the families or the organizations of the church, is by that very fact a member of this association. A complete mailing list of all of the young people thus associated is used in all activities. In order to avoid the apparent vagueness and lack of definiteness that this general assumption implies, we have developed a system of four degrees corresponding to the four objectives referred to above: the membership degree; the educational degree; the leadership degree; and the life-service degree. The young people of the association were called together for a social occasion and were there in large numbers. The plan was explained to them, the degrees were carefully defined and they were given an opportunity to sign in which ever one they chose.

The first degree included those who were willing to acknowledge their membership in the society and agree to serve in any way they might be asked; the second degree was made up of those who were willing to attend the Sunday evening Young People's service, get the benefit of it, and do their part; the third degree included those who might be elected to any office or appointed to any committee, or who would signify their willingness to take work of some kind in the church; the fourth degree included those who were ready to indicate their willingness to give their lives to some form of special Christian service, not necessarily defined at the time. A pin was designed of uniform pattern for all degrees. The first degree pin was made of enamel, the second of bronze, the third of silver, and the fourth of gold. Practically every young person signed up in one or the other of the degrees. The outstanding surprise was that ten young people signed up at once for the fourth degree.

The Sunday evening meetings through the last three years have followed through three of Fosdick's little books. We have gone through three courses used by the Y. M. C. A., and the parables of Jesus; and in every case have made the meetings thoroughly devotional and educational, quite informal and conversational, and with very favorable results. Special attention has been given by the pastor to those in the fourth degree in order to deepen their interest and spirit.

On the first Sunday night of each month we plan to have an initiation service for those who advance from one degree to another. The service is very simple but very deeply devotional and

impressive and is conducted by the pastor himself. Each degree has a special hymn and Bible passage. The candidates stand and take their degree, with an earnest message to each from the pastor. They take it most seriously.

During the past winter we have linked up the Young People's Meeting with the Evening Service by giving to both the same topic. The winter's topic for two months was "The Questionings of Youth." The sub-topics were as follows: "What Is a Successful Life?" "What Should I Seek in Friends?" "How Can I Become a Leader?" "What Should I Believe About Religion?" "Is It Wrong to Investigate Evil?" "What Is the Real Place of Pleasure in Life?" "How Can I Recognize the One Who Is to Be My Life Partner?"

These topics were discussed under careful leadership in the Young People's Meeting with the greatest interest and value. Two young people, a boy and a girl, were asked to prepare for each topic a carefully written statement of not to exceed three hundred words, and these were used by the pastor in the opening of his sermon and made the basis of his own discussion. Not once did the young people fail to have their articles in on time. They were of the greatest value and indicated straight, clean thinking on each of the topics. It has been the greatest winter's work with young people that I have known. We had a young people's orchestra at the evening service, a young people's choir, which is a regular institution in the church; and following the evening service was held a "Friendly Half-hour" conducted by the young people to which all in the audience old and young were invited to remain. During this half-hour there was usually some feature of special interest. Sometimes there were refreshments, a radio, stereopticon pictures, a talk by some competent person on an interesting theme, or a "sing." As a result of these half-hour meetings we have become acquainted with a great number of strangers and have headed a number of people towards the church. The young people have handled the whole thing under careful leadership. The results have been decidedly the four objectives mentioned above and made definite in the four degrees: deepened interest in the church and religion on the part of the young people, constructive education in practical Christian living, development of real leadership, and most happily of all the definite dedication of some to special Christian service.

I do not assume that this could be completely duplicated in all churches. I am certain that some churches could do very much better. I am also certain that there is no church where much better results could not be secured than at present for its youth by the working out and adaptation of some such carefully thought-out plan to the needs of the situation.

I humbly recommend this task to all readers of *The Expositor* as a most valuable occupation for the flowery month of June.



# Long Live the Funeral Sermon!

## A Justification

REV. A. WILLIAM LEWIS, B.D., Hay Springs, Nebraska

I read with interest the excellent article in the February *Expositor* on "When the Last Rites Are Said." While commending much that was written, kindly allow me to object to the sentiment expressed in this one sentence, "Happily there is a growing unpopularity of the funeral sermon."

I have had long experience with funeral sermons since the days of my callow youth in the ministry, and more and more have I become assured of the very important place they hold. In this age when the complaint is so widespread that comparatively few men are at the Sunday services it does one's heart good to see the packed attendance when there is a funeral. In most communities there are many that never attend the diets of worship except at funerals. Even then some never get into the church except when they are in the casket and taken there by kindly friends. I want to give the "five brothers" of Lazarus at least one chance.

I recognize the fact that the occasion is trying for the mourners. It must be so in any case. Today I had a funeral. A sister of the deceased, a lovely Christian woman, was having her first experience in such sorrow, and she said to me, "It would be so much easier to have the service in the house; but it is too small this cold weather." I spoke for twenty minutes, and noticed particularly the marked attention and calm repose of all the mourners, and of all others I saw in the church, which was packed to the doors. It was not so trying as they feared. Men and women were there who had not been in any church services for months except possibly at a funeral.

Consider the church-goer. When else can you find so sympathetic an audience? Every heart is touched, and every mind tense, every will responsive. A right kind of sermon will never be forgotten. Then those unaccustomed to regular church services get a new insight into public worship and the recognition of God in life as well as in death. The unusual experience is worth more to them than a dozen Sunday services under normal conditions. Today we had people who came twenty-five miles or more in their auto. What else would have brought them such a distance to church?

The better a thing is, the easier it is to make it a failure. I am convinced that the fearsomeness of the funeral service has come from the unfortunate circumstances that have so often clustered about it. I have conducted services when the mourners were like the ancient "wailing friends." They seemed to feel it a virtue to make a loud and heartrending demonstration of affection. I am sympathetic to the limit, and my heart overflows towards those who give a restrained expression of deep grief. It is unmistakable. But the egregious sin against modern Christian taste is found only among a certain class, and because it is so limited I do not hold that against the funeral service in general. I seldom fail to keep the loud weeping

under restraint when once I get started with the sermon or address.

Lack of wisdom on the part of the officiating minister is nothing against the funeral sermon. Any one who would give statistics of deaths resulting from the same malady, either must have missed his calling or else lost his mind since choice of vocation. Surely any one led by the Holy Spirit in any reasonable measure would not greatly extol the virtues of a reprobate. I have heard that some officiating ministers have consigned the deceased to hell. They should be in a resort for the feeble-minded. There are ways of turning the funeral sermon into a curse rather than a blessing; but all that is needed is to select sane men who have a little instruction in the fine art of conducting funeral services. Quacks and fanatics should be prohibited, or should be avoided by those securing ministers.

I have often lamented that I was not given a few saving hints before I was turned loose from the seminary. It was a crime against me. I was but a boy. I was going to preach one of my first sermons in the country. When I reached the church I found a funeral awaiting me. I had never had any remote experience in this unexpected line. Some young men may therefore be glad to get a few additional hints from one of long experience.

The choice of subject is always important. In the funeral sermon a suitable theme is essential. One of my college friends, and a popular one too, once told me that at funerals he always preached on the same subject and in the same way no matter what the audience or when he spoke. An orator can interest any crowd with any theme; but he may not do it to their profit. Differences of need are greatly apparent at funerals. Reprobates, suicides, scandal-mongers and all kinds of good people are entitled to the "last rites," and they pass under the rod of the minister.

"Reville not the dead" holds preeminently in the funeral sermon. When we cannot say much good about a person then we must choose a theme that is a worthy comment on death for every hearer. "Oh, that they were wise, that they understood this, that they would consider their latter end." Deut. 32:29. In case the deceased was a Grand Army veteran or any soldier, we have a text to hand: "There is no discharge in that war." Eccles. 8:8. I once was asked to officiate at the funeral of a man found dead in the woods, either a suicide or murdered. In such a case, Job 21:23 is appropriate: "One dieth in full strength, and another in bitterness of soul." When nothing else may be found fitting a consolation text is available. "The Comforter who may be with you forever." John 14:16. A neutral text is, "We all do fade as the leaf." It is at times seasonable. For the "broken column" in youth or by accident we may speak on, "What is your life? Even as a vapor?"



James 4:14. The fact is that in the Bible we can find a verse that fits almost any possible human experience. When a little child has been taken, nothing could be more fitting than the words of Christ, "Suffer the little children to come unto me." Mark 10:14. Again, "It is not the will of the Father that one of these little ones should perish." Matt. 18:14. "I shall go to him, but he shall not return to me." 2 Sam. 12:23. "The Lord gave and the Lord taketh away." Job 1:21. And the twenty-third Psalm is a children's poem, illuminated by Wm. Allen Knight, "Song of our Syrian Guest."

I had a sad fatality in my congregation a few years ago. A fine little boy of one of our families, a great friend of my own boy, hanged himself in the woodhouse. Imagine the shock to his mother and relatives, indeed to the whole community. I was told by a neighbor. She was pale and trembling. Of course I was asked to preach the funeral sermon. From what I could ascertain I was convinced that the death was purely accidental. The boy was trying a circus stunt, all alone. This gave me my cue. The atmosphere was tense. You can also imagine the calm that stole in upon the crowded sympathizers when I spoke on these words, "And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels." Mal. 3:17. It was an accident. I had found out from his mother many beautiful things about him and about his religious faith. By the grace of God the sermon worked almost a miracle in the feelings of all. The gratitude, and especially of the relatives, will not soon die.

When the deceased is a true Christian our duty is easy and the burden comparatively light, though the nervous strain on a sympathetic heart is exhaustive.

Let me mention a few inspiring themes: "Christ has abolished death," 2 Tim. 1:10. There is a sheaf of texts in 1 Cor. 15: "Death is swallowed up in victory," v. 54. "Raised in glory," v. 43. "As we have borne the image of the earthy; so shall we bear the image of the heavenly," v. 49. "Now we see in a mirror darkly; but then face to face," 1 Cor. 13:12. The end of a useful life may well be commemorated in connection with the text, "Blessed are the dead who die in the Lord

... their works follow with them." Rev. 14:13. When the character of the deceased is more or less in doubt I would use less radiant texts, but I give them the benefit of the doubt. There are two ways of knowing where a man is going, by his profession and by his walk. Some walk more than they talk Godward. "The building of God," 2 Cor. 5:1. The matured life, Job. 5:26. Life a pilgrimage, Gen. 47:9. Like a weaver, Isa. 38:12. Man and God, Ps. 103:15. Let me round up this partial list with my text today, "At home with the Lord," 2 Cor. 5:8 and John 14:3.

Mrs. — had died in a hospital. She left a husband and four children of school age. It was the first break in that generation, and it struck hard upon her parents and sister. The husband's brothers and sister with their families were present, a large and sympathetic company. By request I offered prayer at the home of her parents; to which the body had been brought, and deep emotion was felt rather than expressed. I prayed for the comfort and grace of the loving Father, who can comfort "as a mother comforteth." The bereaved ones took the last look at the loved body of their dear one in the home.

In the church a mixed quartet sang three hymns, favorites of the family. I read selections that I had found were also favorites, and the passage containing my theme, "At home with the Lord."

"At home with the Lord!" What a word is home, linked with that other name so dear, mother! Some nations have no name for home. It was Jesus Christ who gave us the home. He elaborates the truth that God is our Father, and makes the ideal home on earth the type of heaven, God's home and ours. "At home with the Lord!"

We do not mourn today for the one who is now "at home with the Lord." We could not wish her back. We sympathize with the relatives; but what a blessed memory she has left behind! She is not here. She is risen already. "At home with the Lord!" When she closed her eyes to earth, she opened them in the home of God.

"At home with the Lord!" We cannot know how much this means to her; but we can faintly guess. I am not curious to know the exact details. Good enough for Christ is good enough for us. "I go to prepare a place for you ... that where I am there ye may be also."

## Objectives of Rural Worship

REV. HERBERT MARSH, Dolliver, Iowa

Professors of homiletics have urged their students to have an objective for the sermon. They must know the "bull's eye" they are aiming at or it is not worthy of the name of a sermon. But why not have an objective for the other part of the hour of worship? Ought not the song, the Scripture reading, and prayer to have an objective?

I believe the first objective ought to be punctuality of attendance. This is one of the common faults of rural worship. The farmers are in the habit of being tardy. And I think they can and ought to be cured of this habit. One church to which I went was in the habit of announcing

services for 10:30 A.M., and generally started twenty minutes later. I got to know this the first Saturday night I was in town. I asked about the hour of worship and was given the information about this tardiness for good measure. The next morning, the first Sunday, I started the service on time, with five there to sing the opening hymn. The rest straggled in later; some for the benediction. It was announced that the services would start promptly and said announcement was carried out. After a few weeks people were there at 10:30 A.M. to start the service.

There is another side to this. If the minister



intends to start on time he must quit on time. If they know that he will start on time they will be there but they will also expect him to stop at 11:30 or 12:00, according to announcement. He must not keep on saying "Another thing and I am through," or "One more illustration and I will close," and keep the folks there when they want to be on their way home to dinner. The latter is as essential as the former. So take the cue from the trainman, brother, begin and end on time.

The second objective ought to be purposeful prayer. Only yesterday I heard, over the radio, a minister pray for over twenty minutes. We have been accused of praying for everybody in general and nobody in particular. From the least to the greatest are to be in our prayers, but not in every service we conduct. A murder was committed the day after last Christmas. It was the headliner of the dailies, as all murders are. But there was this difference in this one for us. It was a murder that affected my congregation. The wife of the murdered man (and she is accused with her daughter and son-in-law) is the daughter of the mayor of our town. The old folks are workers in the church. The wife is one of the best Ladies Aid workers we have. The husband is the chairman of the official board. Can you imagine the broken hearts of these two old people; both past seventy? As I was preparing to go to church a young man came in to have me sign the insurance paper for his father's money. The father had been buried about a week and I was the one who laid him away. While I was signing it I asked how the rest of the folks were when he said, "I hated to come today and ask you to sign this paper but Bernice must have an operation at noon today." He had lost his father and now his nine-year-old sister is to have an operation. As I go to the service for whom shall I pray? Everybody under the sun? I announce that at this season of prayer we shall especially ask God's blessing on Mr. and Mrs. — who have had such a tragedy in their home. We shall ask for God's comfort for them. Then I tell them that little Bernice — whose father was laid away about a week ago must have an operation at noon. We shall pray that the operation may be successful and that their hearts shall be comforted. "But don't you pray for everybody?" asks someone. Yes I do, but I keep before the congregation these special prayers. We all thank God for his blessings and confess our sins but the prayers for these folks are made the special plea of our hearts, and this saves us from the accusation that we pray for everybody in general and nobody in particular.

Do your people bring their Bibles to church? I am afraid most of us would be scared if they did. Yet in Scotland and England this is a common thing. Ask the people to bring their Bibles and when you read a psalm tell them what you know about it. Read up on it. Divide it and tell what the Psalmist meant by this or that phrase. If you read Romans five, tell the background. They will understand it better. This only needs to take a few minutes, say five. Then the reading of the lesson will not be mere form, it will be worship of the Lord with all the mind, as is the sermon.

I am perfectly aware that all this will take time. But time spent in planning will be well spent when folks see that as ministers we are sailing towards a given harbor and we always arrive on time with all our cargo.

### WHAT GOOD IS THE DAILY VACATION BIBLE SCHOOL?

Modern life has taken from the child responsibility for daily chores; it has largely robbed him of religious instruction in the home; it takes from twenty-five to thirty hours each week for from eight to ten months of each year for his secular education. Modern life gives the child this secular education, abundant information in many lines, fills his hours with all kinds of activity, finds all kinds of amusement for his leisure time—some of it good, much of it bad—and makes every possible appeal to his interest and imagination. Over against all of this competition the church tries in one hour a week to convey its message of life—its deeper meaning and purpose—and to present the eternal verities.

Supplementing this limited contact is the opportunity presented by the summer vacation period, the opportunity that is being utilized increasingly by churches through the Daily Vacation Bible School. Beginning less than a quarter of a century ago, this movement has grown from less than a dozen schools scattered over the country, to several thousands in America and increasing numbers in China and Japan.

The Daily Vacation Bible School is a unique and distinct enterprise, conceived to utilize a certain opportunity. It is different from the Sunday School, it is distinct from the week day church school, but is related to both as being part of a well rounded church program. It has its own contribution to make, and has demonstrated its effectiveness and value. Every church, where there are children in the community not ministered to during the summer, can have a Daily Vacation Bible School.—*W. Clyde Smith, Chicago.*

### SUCCEEDING BY DEGREES

Ex-President Wilson, when at the head of Princeton University, was deploring the promiscuous giving of honorary degrees. The Providence Journal quotes his remarks thus: "Our universities have learned of late," he said, "to distribute honorary degrees judiciously. But in the past—"

He smiled.

"Well, in the past, I met an uncouth person at a dinner, and, being told by an acquaintance that he had three degrees, I asked why it was."

"Well," said my friend, "the third was given him because he had two, the second because he had one, and the first because he had none."

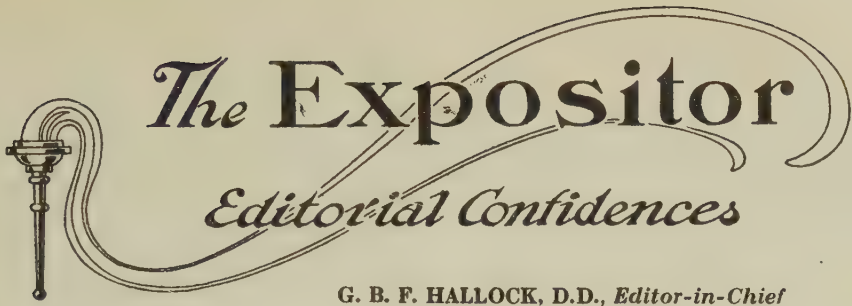
### DEGREES

Said the friend to the proud father of a college graduate who had just been awarded an A.M. degree:

"I suppose Robert will be looking for a Ph. D. next?"

"No, he will be looking for a J. O. B.,"





# The Expositor

## Editorial Confidences

G. B. F. HALLOCK, D.D., *Editor-in-Chief*

### HONORING CHILDHOOD AND CHILDHOOD'S THOUGHTS

This is the month of June, the month in which Children's Day occurs, a month when it is natural for the church to turn its attention toward the children. The general study of child-life, of child psychology, is receiving unusual attention of late. This is manifest by the remarkable number of new books and magazine articles devoted to the topic. But we fear that too often only secondary place is given to questions concerning child-thoughts upon religion or child training in religious truth. We believe there is an open field for the systematic study of cause and effect in relation to the question as to how children gather their impressions on religious subjects. It is not impossible to conceive that the outcome of such research might result in a carefully prepared system of theology for children, or for the use of parents and others in teaching them Children have an instinct for religion. It is inborn, like the instinct of appetite. But the instinct of religion, as the instinct of appetite, needs to be guided and trained. The little nestling birds will open wide their mouths and swallow anything you may drop therein, pebbles, shot or good food alike. So will children accept and believe whatever they may hear of religious statement long before they have ability to discriminate between the false and the true. So active and alert are their minds that they keep ever at work. Consequently they are continually drawing inferences and arriving at conclusions based upon what they happen to hear.

And children are good reasoners. Though quickly drawn, their conclusions usually are logical inferences from the premises given them. But, naturally, they are prone to take the premises on trust, and are not able always to discriminate between statements false or true. For this reason, and especially in matters of religion, a child needs to be very carefully and accurately taught. Its religious faith needs very wise directing and developing. To this end great wisdom and painstaking care are needed on the part of those who have the responsibility of child training.

One important way in which children obtain information is by asking questions. The beginnings of their education are achieved through interrogation. A child not inaptly has been called, "an animated interrogation point." Children "want to know." Such a new and wonderful

world has opened upon them and one piece of knowledge so leads to another that they are induced to proceed, and can only ascend on the steps of questions. For this reason it becomes a matter of transcendent importance how we answer them. It is just here that many people fail, and more especially in matters of information in regard to religious truth and teaching. When it comes to questionings upon religious themes many parents and teachers do not answer children at all; others put them off with some trivial evasion, while still others thoughtlessly give answers that are positively false.

The smallest seed of error dropped into a child's mind may germinate and grow into a terrible tree of poison. Foolishly or falsely taught no wonder children so often arrive at conclusions of disastrous import. A notable instance of this kind is recounted in a recent review article by a New York pastor. The incident is vouched for as true in every particular. The pastor is speaking of the importance of children getting right thoughts about heaven and of the serious mistakes so often made in talking to them upon that subject. He tells of a little girl who when asking questions of her mother about heaven and finding her answers somewhat unsatisfactory, suddenly asked: "Mamma, is there any nursery there?" "No," replied the mother. "No picture books?" "No." "No Noah's ark?" (That was the name of a toy of hers, a house with many animals in it.) "No," replied the mother again. The little one dropped her eyes. She was evidently reflecting. No doubt it occurred to her that if everything which made earth agreeable was absent, heaven was no desirable place. She closed her meditation with a long-drawn sigh, and said, "Well, then, I believe I'll take dolly and go to hell."

It was a startling thing to come from the lips of such a little innocent, but there is food for reflection in the story. What right had that mother to say "No" to these several questions? How does she know that there are no toys, no hoops, no bats, no balls, no doll-babies there? And surely she could have told the child some things that are there. Why would it not have been easy for the mother to have told her child something like this: "My darling, I have not yet been in heaven, but Christ is there, and he has been in the world and told us about it. He has said, 'In my Father's house are many mansions; if it were not so I would have told you: I go to prepare a place for you;'



and I feel quite sure, my darling, that if you need a dolly and a Noah's ark and pretty pictures, or anything else to make you perfectly happy, the dear Lord Jesus will provide them. He knows what you need, and will make heaven infinitely sweeter to you than earth can be."

Would there be anything wrong in teaching like that? Is there a learned theologian in the world who would object to that? And would not the child have received all the satisfaction which it is possible for the oldest person on earth to receive on such a subject? Alas for the mother who forced upon the mind of her inquiring child the sorry alternative of either accepting a dreary, uninviting heaven, or going to the other place. Yet thousands of teachers of the young are no wiser in their applications of spiritual truth. We ought never to forget that children will think on these subjects, and that because they are so young we should give them the best instruction possible.

Or take such subjects as the knowledge of God, or of prayer. A child does not need to be led by degrees into a knowledge of God. As soon as he is capable of learning that his voice can be heard by his loving mother or his loving father in another room, he is capable of learning that his voice can be heard by a loving Father whom he has never seen; who is always within hearing, but never within sight; who is the loving Father of his father and mother, as well as of himself and everybody else; who is able to do all things, and who is sure to do all things well. In the knowledge of this truth, a child can be taught to pray to God in faith as early as he can speak; and even to know something of the meaning of prayer before he can utter words intelligently.

As careful as our teachings about prayer, should also be any instructions that gather about the thought of the providence of God. On the same street in which the writer lives is a family in which the mother has taken great pains to teach her children the duty of being thankful to God for all his blessings. Some months since her little son, six years old, had a fall and injured one of his legs so that he has had to wear a brace, while the shoe for the other foot had to be built up with extra pieces of leather to match in length. A few weeks ago enough improvement had been made that half the thickness of extra sole was taken off. This led the boy to remark to his mother: "Mamma I am so thankful God is making me better." Just at that moment his little sister, of four and one-half years, sneezed; whereupon she chimed in, "Well, I know what he is doing to me—he is giving me an awful cold!"

A child may be taught the idea of God's omniscience in a way so lacking in discrimination that very mistaken impressions will be given. A theological professor's daughter, at the age of about five years, was told that she must not do some wrong thing because God would see her. That evening in a confidential mood she said to her mother, "Mamma, I don't believe God would see me at all. I have been looking all day and I do not see a single hole in the sky where he could see through!"

All these we have recited are actual occurrences. Probably there is not a family where there is or has been children that could not add others equally as interesting. Too often they are thought of only as exceptional happenings, to be recounted for the amusement of friends; but instead, they are wonderfully valuable glimpses of the child-heart. They are revelations as to how strong the religious instinct is in the children, and, as we have said, if carefully studied they form a basis for rational methods in their religious education. We believe that too much honor cannot be put upon childhood and childhood's thoughts.

### A STORY WITH A MORAL

Maybe you do not like stories with morals attached. But here is one you will like, or ought to like. It is a legend about the great bell of Atri. The village of Atri, so it is said, had a great bell that was rung only in time of need. For years it had been unused, for Atri was prosperous and content. The bell's rope covered with green vines trailed to the ground. One day a starving horse turned out to shift for himself, seized the fresh, green tendrils in his teeth. The bell above him began to ring. Thus attention was called to the predicament of the poor beast, and he became a well-fed ward of the town. That's the legend. now for the application. Advertising is a bell that is continually ringing to call your attention to something you need and ought to have. Manufacturers and merchants who have something they think you will want, are using its clarion notes to attract you to their wares. They choose *The Expositor* as the right way to do it.

Do you read the advertisements? Many people do. They are the wise shoppers, the economical buyers, the ones who are strictly up-to-date on the opportunities of saving money or spending it to greatest advantage.

Read our advertisements. Read them all. They will tell you of many things you need. Read them to save steps. Read them to save money. Read them because they place before your eyes a moving panorama of business progress. Read them to keep yourself informed. Read the advertisements regularly. It pays.

### DIED OF IMPROVEMENTS

The following is told of a patient, a German woman, who, taken seriously ill, was sent to the hospital. In the evening her husband inquired how she was getting along and was told that she was improving. Next day he called again and was told she was still improving.

This went on for some time, each day the report being that his wife was improving.

Finally one night when the husband called he was told that his wife was dead. Seeing the doctor, he went up to him and said, "Vell, doctor, what did she die of—improvements?"

There is a moral here. We know of a church that died of improvements. The first improvement was to get an ultra liberal minister. The next was to get a highly-trained, but godless, quartette with one or two opera singers in it.



The next was to change the prayer meeting into a weekly literary debating society. The next was to give up the pulpit prayers, the minister saying that God knew far better what the people needed than he could tell him. The church building is large and beautiful; its location is sightly and convenient, surrounded by thousands of well-to-do people; the congregation belonged to a large orthodox denomination, and had itself an honored history. But the church is dead—dead as a door nail, and that is as dead as anything can be. Recently the church building was sold at auction to satisfy a mortgage, and the few remaining members have disbanded. Dead! Now, if some one wants to put a tombstone over its grave we suggest these words as a truthful and appropriate epitaph: "Died of improvements."

### SOME POST GRADUATES

This is the month of June, of girl and woman graduates. We have read of a sensible mother who says she means to give her daughter, who has just finished her college course, a course in bakeology, boilology, roastology, stitchology and mendology before she will consider her education finished.

### HOW TO ATTRACT A CONGREGATION

For a preacher to desire a large congregation of hearers is not wrong. The desire to do the greatest good to the greatest number will lead him to wish his words heard as widely as possible. If he delivers a message it seems reasonable to expect that usually twice as much good will be done with the same effort when he has two hundred hearers as when he has one hundred hearers. But this wish for hearers has led many good men into serious mistakes, and gradually away from the only sure method of securing with any permanency the thing aimed for.

A minister sometimes announces through the newspapers a somewhat sensational topic. Sunday he finds the church filled. In order to fulfill expectations he preaches a mildly sensational sermon. Next time to attract the same sized audience he must go to greater extremes. Thus he is allured on until he is feeding the public with husks and doing no good to anybody. Since it is impossible indefinitely to keep up an advance in sensationalism people find out that they are being deluded and by and by cease coming to hear the man once so popular.

A recent recipe for making a "popular preacher" names the following ingredients in due proportion: "One-third voice and 'personal presence;' one-third sensational selection of topics, and one-third heresy." The proportion of ingredients, it is said, may vary somewhat in special cases; a little extra allowance for heresy, for example, serving to offset trifling deficiencies in personal appearance; but in general the ingredients must be blended in about the proportion indicated.

But we are convinced that this whole matter is a delusion and a snare. For a permanent and lasting attraction there is no substitute for the proclamation of the simple "truth as it is in Jesus," the

"old, old story of Jesus and his love." The majority of people do not take life as a huge joke. Soul hunger is universal, and nothing but the "bread of life" can satisfy. Soul thirst is universal, and nothing but the "water of life" can slake the burning desire. It is sometimes asked if the pulpit is not losing its hold on the people. Yes, there are pulpits that are losing their grip on the masses; in fact they never had much. The pulpits that are losing their grip on the people are the pulpits that are losing their grip on the Gospel. It is true today the world over that the pulpits that habitually secure the best audiences are those that habitually present the Gospel in its integrity and simplicity. The word of man perishes and passes away; the word of the Lord liveth and abideth forever, meeting the deepest needs and longings of the soul.

One of our modern painters has given us a striking picture which he calls, "Death in the Desert." Upon the canvas is seen in the foreground a dying camel lying in the midst of a desert of burning sand. The blazing sun shimmers in the midst of a heaven of glowing brass. There is not a leaf or blade visible from horizon to horizon. But the poor creature, which has been abandoned by some passing caravan, lifts a feeble head to look up toward the sky through which great numbers of impatient vultures are winging their way to the expected feast of death.

Everywhere about us in the world men are perishing of soul-thirst upon the desert of sin. Their unspoken cry is, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." This is the experience of sin-sick souls, and there is no use of carrying dry husks to feed them or empty pitchers from which to give them drink.

In a city well known to the writer one able minister with a large congregation began to preach extreme liberalism under the guise of religious terms, and in less than five years has emptied his church. In that same city the preachers who secure the largest hearing are those who are presenting the Gospel pure and simple. We believe that the same testimony would be given the world over. Let us rest assured that the alienation of the masses (where they are alienated) from hearing the Gospel is largely to be accounted for by the fact that it is so frequently not the Gospel that they hear, and all else falls short of what their souls need and inwardly crave.

After all, congregations are most interested in the fundamental, permanent truths of religion. People have no real use for the church except as it points the way to the kingdom of God or helps the soul forward in that way. The cross "draws" better than anything else. Our Master was right when he said, "I, if I be lifted up, will draw all men unto me." Christ lifted up is the great magnet, and preachers are magnetic only as they preach Christ and him crucified. It is always and everywhere true that the average attendant comes to church because he has in his inmost heart, perhaps unrealized by himself, a desire to learn the way of salvation, or to be helped on in it, and is dis-

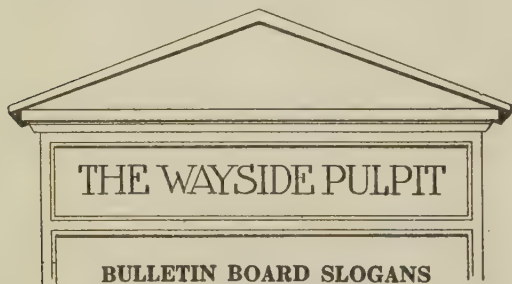


appointed when he goes away without what he came for.

Some years ago in a certain city, I shall not say where or when, a very able preacher, whose sermons are masterpieces of advanced thought, preached in a large church to a congregation which was reported as numbering thirty-five persons by actual count. About the same time, Dr. J. Wilbur Chapman held services in another city, and according to report, sixteen thousand persons turned out in one evening to hear the Gospel from his lips.

Ring out the old bell in the pulpit, and take care that it gives no uncertain sound, and the people will come out of their houses to listen. The man who understands the Gospel and preaches it in earnest as one who believes, will not fail to draw people to hear him.

Ring the Gospel bell, brethren, ring it with any new swings you like, but make sure you are ringing it; and keep on ringing it, for its sweet-toned invitations never fail of exerting a mighty attractive power.



"We could as easily do without our Bulletin Board now as our leading merchant could do without his show window. We try to follow his principle and put nothing in our window unless we can back it with good goods on the shelves. But, all told, we feel our church and the Kingdom has been brought to the community and the people brought to the church more, these two years, than would have been possible without this means of advertising."—*A Pastor's Testimony.*

Children's Day—Suffer the little children to come unto me and forbid them not for of such is the kingdom of God.—Mark 10:14.

God has his small interpreters;  
The child must teach the man.

—*John G. Whittier.*

Give an hour to the development of your real self. Go to church.

A living is good to a certain point; a life goes beyond that.

Many people want what they don't need, and need what they don't want.

You cannot make yourself the man you ought to be by letting God alone.

"Religion is necessary to progress. Nothing else makes a man self-sacrificing and good."

Tears often prove the telescope by which men see far into heaven.—*Henry Ward Beecher.*

God does not half-forgive; so neither must man half-repent.—*E. B. Pusey.*

Spiritual truth is not known until it is obeyed.—*J. Ritchie Smith.*

One wife I cannot be divorced from—that is my conscience.—*Joseph Cook.*

About all that some people do in the world is to eat their way through it.

Thrift is the power to save.

If some people would pay off the mortgages on their character, they would be bankrupt.

While discharging duty before God exceptional blessings frequently come.

You can worship God by sending the kids to Sunday School and staying home. But you don't.

You can worship God in your lodge and neglect your church. But you don't.

It requires ginger, initiative, energy, grit and will power to spell success.

Arouse yourself from the apathy that surrounds you, snap that self-satisfied, happy-go-lucky rut you have fallen into.

There seems to be an ambition on the part of many to learn "the tricks of the trade," rather than the trade itself.

If a crooked stick is before us we need not explain how crooked it is! Lay a straight one down by the side of it, and the work is well done. Preach the truth, and error will stand abashed in its presence.—*Spurgeon.*

The greater success is not the man who succeeds in doing well what he likes to do, but the man who succeeds in liking what he has to do well.

Get out of the Fright habit into the Fight habit.

There's nothing in life to be afraid of but Fear.

A cleverly argued theory is a beautiful thing, until it bumps into a half-open fact in the dark.

"Man lives and is worth living with as long as his enthusiasm lives."

You can worship God by going to church and taking the kids with you. But you don't.

It is when many people pray that particular persons get close to God.

There's so much bad in the best of us,  
And so much good in the worst of us,  
That it scarcely behooves any of us  
To talk about the rest of us.

—*R. L. Stevenson*

Some people seem to think the only way to save themselves from being called rationalists, is to refuse to be rational.

The best way to outwit a foe is to look first for a long while at his view of the case.

A bigot draws the same conclusion for every fact.

Dreams are the stuff of both fools and heroes.

Good cheer is the reflected light of faith.

Some folks' words are like race horses: the less weight they carry, the faster they go.

Three square meals a day are no proof of a well-rounded life.

God provides food for every little bird, but he doesn't throw it into the nest.

No man can be called friendless when he has God and the companionship of good books.—*Elizabeth Barrett Browning.*

"Serve the Church that Lives to Serve."

The realization of God's greatness ought to increase our confidence.



# Methods of Church Work

E. A. KING, Editor

In most places June is the first summer month. Those who live in the South cannot thrill with the newness and sudden coming forth of the beauty of nature as those can who have been bound in by cold and snow all winter. The writer finds it very difficult to speak of the coming of spring except by the use of retrospective memory and imagination. It has been mid-summer here all winter but he tries to remember that there are four main seasons elsewhere. We realize that up North when June comes Church life and Church work begins to take on the aspect of the out-of-doors. June is the month of weddings and Children's Day is a great June celebration. In some sections it can be the month of picnics and out-door tramps, camps, etc. June also brings with it the graduating programs in high school and college. This is also the month for the beginning of the Vacation Bible School, or at least the month to plan for it; a wonderful month for the wide-awake minister!

There are a few books, not all new, but suggestive and helpful for the preacher at this time. "Love and Loyalty," by Jenkin Lloyd, University of Chicago Press, \$1.20. This contains twenty-three graduating talks. "Vesper Talks to Girls," by Laura A. Knott, Houghton Mifflin Co., Boston. "The Faith That Makes Faithful," by W. C. Gannett and L. Jones. "Sundays in College Chapels Since the War," Francis G. Peabody, Houghton Mifflin Co., Boston. "Two Views of Education," by Lane Cooper, Yale University Press, New Haven, 1922. "Religious Education and Democracy," by B. S. Winchester, Abingdon Press, N. Y. "The Real Business of Living," by James H. Tufts, Henry Holt & Co., N. Y.

We also suggest books to feed the minister's own soul; such as Dr. R. E. Welsh's new volume, "Classics of the Soul's Quest," Geo. H. Doran Co., N. Y., \$2.00. You will find it worth your careful study.

As to this department. Keeping up our standard of freshness and practicality is possible through the co-operation of our readers. During the past season many of you have been very thoughtful in sending printed matter and brief accounts of your doings. We cannot always acknowledge your communications by mail but we are appreciative just the same. Not everything that is sent to us can be used immediately and often there is duplication in methods. We have to select from such material. Material sent us one year is often not used until the next, especially Christmas and Easter methods. We wish you would place our name on your mailing list and when you send out various invitations, etc., send also to us. We are now receiving a large number of calendars and parish papers. These are very helpful. Thank you.

Remember us when you get out your printed matter for Commencement programs, Children's

Day, picnics, etc. Let us co-operate to make this department the best and most helpful in the world. If you expect an answer to any letter please enclose postage. Do the same when writing to a brother preacher for information or samples. Send everything for this department to Rev. Elisha A. King, 1618 Drexel Ave., Miami Beach, Fla.

## THE VACATION CHURCH SCHOOL

We call your attention to some new material on the Vacation School. The Christian Board of Publication, St. Louis, Mo., has issued some useful material for those interested in such summer schools.

There are two small manuals, entitled "Supervision of Vacation Church Schools," by Hazel A. Lewis, and "Administration of Vacation Church Schools," by Ida May Irwin. In the "sets" of books there are two series of manuals for teachers. Primary Group I (children approximately 5 and 6 years old) First Series, and manuals for other ages, as 7 and 8 years, 9, 10, 11 and 12. Then there are the manuals of the Second Series for children of the same ages. These manuals are complete, inexpensively printed and convenient to handle. Write to these people for further information and prices.

## A PASTOR SPEAKS FOR THE YOUNGSTERS

The Children's Day calendar of the Emmanuel Lutheran Church, Middleburg, Pa., carries a beautiful flag printed in colors. We would like to see this printed on every Children's Day calendar. Here it is:

"Suffer Little Children to Come Unto Me and  
Forbid Them Not For of Such is the  
Kingdom of God."

Today is Children's Day and we want to make it a real day for children in our Church. The boys and girls of today will be the men and women of tomorrow. As the twig grows so will the tree incline. It is from our boys and girls of today that we will have to draw the Church Officials, Choir Members, Sunday School Workers, and Church Workers ten or twenty years hence.

Too often these young disciples are neglected and forgotten. We sometimes fail to give the boys and girls a part in the active church life and then we wonder why there are so few young men to respond to the call of the Ministry and so few young women to volunteer for Deaconess work or for the Mission Fields. The answer lies in the fact that we have waited too long to get our children interested and active in the work of the Church.

Show that you are in favor of giving the Youngsters a chance. You can do this by being present at all the Services today; if you enjoy their efforts tell them so. Every word of praise will be a boost and a distinct help.



## SERMONS TO BOOST THE CHURCH

Rev. H. R. Hoffman, Reading, Pa.

The Purposes of the Church.

The Greatness of the Church.

The Efficient Church.

The Progress and Possibilities of the Church.

### CHILDREN'S DAY

Children's Day is about the most important "day" in the whole Church calendar because it emphasizes the importance of child life. A great scientific man, who has devoted his life to the study of childhood and the advancement of the human race, declares that the only way any generation has of making itself immortal is by "passing on the lamp of life," through its children. If one is working for the good of the future of the race he can make his best contribution through careful work with boys and girls.

On Children's Day then, an attempt should be made to beautify the Church building with flowers, singing birds, and bright colors. The whole event can be made festive and joyous. The music on Children's Day should be in keeping; children's choirs and songs by the little folks.

Children's Day is the day for baptisms or christenings by churches that practice this rite. There is nothing more beautiful in any service than the dedication of little children to the Christian way of life. Some ministers make a special effort at this season of the year to induce parents to bring their children for baptism. One brother was thinking over plans for the day and wondered if there would be any baptisms. Taking down his parish record he noted that for several years there had been no baptisms. He prepared a list of parents and children and sent out letters calling attention to the desirability of observing the rite, following the letter with personal calls. As a result he baptized over fifty little children on Children's Day. This was almost "program" enough for one day, and it was certainly very impressive.

On Children's Day there should be a special recognition of the Sunday School by holding the Children's Day program Sunday morning at the regular hour of service. This will impress the Church member more than any sermon that could be preached. The minister has his "part" on the program to bring home the lessons of the hour. If the children themselves have nearly the whole program so much the better.

Another suggestion is that the pastor take this opportunity to give a five-minute object sermon or talk to the children themselves. This may be more difficult for some ministers than to prepare and preach a learned sermon to adults. It is not easy to preach to children but it is entirely worth while. This "Children's sermon" may lead the minister to preach regularly to the children.

There should be a recognition of the "Cradle Roll" on Children's Day; perhaps a graduation exercise from that department into the kindergarten or beginners' department. The purpose of this is partly to recognize the parents who are not church members or regular attendants. In

managing a church there needs to be the same sort of foresight and social outreach that the better sort of politician exercises. He does not expect immediate results, but later he surely does. The church may reach out to every person rightfully in reach with kindness and thoughtful attention.

Children's Day can be made a "flower day" in cities where there are hospitals, old people's homes, and orphans' homes, etc. This has been done in several churches. The minister announces on the Sunday before Children's Day that the next Sunday will be "Flower Sunday" and requests people to bring all the flowers possible. At the close of the morning service a committee makes the flowers into bouquets and in the afternoon a volunteer committee distributes them. Each bouquet carries a card stating where the flowers came from.

In cities where there are children of other races than white, or children of foreign birth, some of these little folks may be recognized in some way. In some cases they have been given parts on the program. The idea springs from the desire to throw around them the influences of the Church along the lines of Christian Americanization.

### SUGGESTIVE BOOKS FOR JUNE

June may be looked upon as children's and young people's month. Here are some books of value for those who wish to emphasize this point.

"The Training of Children in Religion," by George Hodges, D. Appleton & Co., N. Y. "The Spiritual Life," by Geo. A. Coe, Eaton & Mains, N. Y. "The Moral Condition and Development of the Child," by W. A. Wright, Geo. H. Doran Co., N. Y. "The Coming Generation," by William B. Forbush, D. Appleton & Co., N. Y. "Religious Education in the Family," by Henry F. Cope, The University of Chicago Press, Chicago. "The Unseen Side of Child Life," by Elizabeth Harrison, The Macmillan Co., N. Y. "Parenthood and Race Culture," by C. W. Saleeby, M. D., Moffat, Yard & Co., N. Y.

### PREACHING TO THE CHILDREN

Why do not more ministers preach to the children? The question might be put in better form by designating the young folks as boys and girls, because there is an age when these small people do not wish to be classed with mere children.

The young folks are asked to remain at church service through the early part of the program. This gives them the devotional spirit and offers opportunity for worship. At an early point the "sermon" is given occupying not over six or seven minutes and always followed with a prayer. Our own service runs this way: (1) Organ prelude. (2) Doxology. (3) Lord's Prayer in unison. (4) Gloria. (5) Congregational hymn. (6) Talk to boys and girls, prayer. (7) Junior choir. After this all the little folks who desire to do so leave the church.

There are several reasons for making this a part of every service. It brings the children to church and gives the minister direct access to the minds



of the young. The general effect of "being in God's house" is beneficial and helps to develop habits of church going. There is a little book called, "Training the Devotional Life," by Weigle & Tweedy, Geo. H. Doran Co., N. Y., on the value of this kind of work with young folks. Hugh Hartshorne has a larger book on "Worship in the Sunday School," Teachers' College, Columbia University, N. Y., that is very helpful.

There is another aspect to this kind of preaching, a sort of by-product. Every preacher knows that in his congregation there are many people with undeveloped minds. This is not said disrespectfully, but we know it full well. These people grasp what you say in the sermonette. You make everything clear and understandable. Even years after, grown ups repeat those little sermons. They have made their impression. Some ministers with a sense of humor "say things" to the grown-ups through the sermon to the boys and girls.

Some very helpful books for the preacher are the six volumes, "The Children's Great Texts of the Bible," edited by James Hastings, Scribner's, N. Y. No one expects to "swallow these whole" or use them all as written, but they are filled with story material and as a rule are put up in analytical style. They are occasionally too English, but generally the illustrations apply to American life as well as to British. Other books are "Little Ten Minutes," by Frank T. Bayley, Revell Co., N. Y., "Sermons in Stones," by Amos R. Wells, "Children's Missionary Story Sermons," by H. T. Kerr, Revell, "Seeing Truth," by Dr. C. H. Woolston, Praise Pub. Co., Phil., Pa., "Crayon and Character," by B. J. Griswold, Meigs Pub. Co., Indianapolis, Ind., "The Children's Six Minutes," by Bruce S. Wright, Doran Co., N. Y.

### RALLY DAY IN JUNE

Why should every church everywhere observe Rally Day in September? At Jonesboro, Ga., the Baptist Church has a Rally Day in June. "The Baptist Light" says:

"This is the time when every member of our church is expected to be present. If you live away from here, plan how to come next week end and be with us in the all-day program of inspiration and uplift. Let's have the largest attendance at Sunday School ever, then a real get-together service at 11 o'clock, then dinner, and a social hour together when we can see and talk with each other face to face, and then in the afternoon listen to great messages from men who can fill and thrill us with desire for service."

There is no good reason why the summer should be thought of an inactive period just because it is hot.

### PRAYER MEETING TOPICS

Rev. H. R. Hoffman, Reading, Pa.

The Seashore Prayer Meeting.

The Prison Prayer Meeting.

The Riverside Prayer Meeting.

The Upper Room Prayer Meeting.

## Don't Preach to a Woodpile!

### Get the Folks to Church

#### These Folders Will Help

1. Empty Pews Dishonor God.
2. The Church is Working for You.
3. In Your Hurry Pause a Moment!
4. Are You Playing Square with Your Boy?

Ask for Mother's Day Samples.

We have many other items that will interest you.

### McCleery Printing Co.

8 W. 43rd Street

Kansas City, Mo.

### HOW TO MANAGE A CHURCH PICNIC

Churches and Church Schools usually enjoy picnics sometime during the summer. Experience goes to show that some of these outings "just happen" while others are planned.

Trinity Evangelical Lutheran Church, Chicago Heights, Ill., thus announced their annual picnic for last year. Menu: chicken, potato salad, buns, butter, pickles, cake, ice-cream, coffee, lemonade. All served cafeteria.

Each individual is to furnish his or her own fork, spoon, knife and cup. Each family is to furnish a table cloth. Plates and napkins furnished.

The back of the folder contains the list of committees: General committee, transportation committee, sport committee; divided into three groups to supervise games for men, women and children; prize committee and a serving committee. You can see that everything was organized beforehand. The program included ball games and various kinds of races, etc.

A small banner, bearing the cut of the church and interesting information, small enough for a badge, was worn by everyone. A typewritten letter was sent to all families in the church with badges for each member of the family. Automobiles were provided to carry all who had no other means of transportation.

Trinity Church equalized the cost of the outing in this way: A letter was sent out suggesting the following division of labor and equalization of costs:

"This is the suggested menu: Chicken... potato salad... buns... butter... coffee... sugar... cake... pickles... ice cream... milk... cream... Mark an X after the articles you prefer to provide. You will be notified later just the amount you will be asked to provide.

It is estimated that the cost for each adult will be 40 cents, for each child 25 cents. If you have a family of five, two adults and three children under 12 years, your proportionate share would be 80 cents for adults and 75 cents for children, total \$1.55. If you prefer to bring buns and butter you will be asked to bring \$1.55 worth of buns and butter. If you have friends who will go, make provision for them on the same basis."

This church makes a great deal of its picnic as an annual event for the whole church.



## FOR YOUR CHILDREN'S DAY CALENDAR

Judges say you will hunt for a long while for record of a conviction in any court of a boy who regularly attends Sunday School. Lawyers and judges know that the church is a constructive influence for peace and order. They know, too, that all law is founded upon the "old fashioned" Ten Commandments of Moses, which, if kept, would permit the scrapping of much court machinery.

God expects us to obey his laws because of love for him. He is an impartial judge, whose memory is as long as time, but who has promised that every one who comes unto him truly repentant will be forgiven.

Let us join with the judges and lawyers in supporting the church, which is fundamental to all law and order. Go to some church on Sunday.

## A FAITHFUL SHEPHERD

The Rev. John F. Leggett, Ashland, Oregon, writes:

"The first of the year I begin praying for the members of my congregation by name. I take the roll and go over it praying for each individual, having a picture of that member and his particular work or problems in mind. I try to cover the entire list each week. This helps me to know my members better. Helps me to take more interest in their particular part of the work. Helps me to pray for myself more. It strengthens my faith for I see and know that God answers prayer.

"Another plan that I have been working is:

"I ordered 500 blotters from J. E. Jansen, Lewis, Iowa. These I gave to all the members of the Sunday School and to the members of the Church. Then I put them into the business places in the city. I did this personally and it was an excellent way to get acquainted. They gave me a chance to spend a few minutes with the Chief of Police which I think was helpful to him and to me. The same afternoon I spent a few minutes with the secretary of the Chamber of Commerce. This was also helpful. In addition to advertising your church you can form points of contact that may mean much to you in your work."

## SERMONS WITH PATRIOTIC PUNCH

Rev. Franklin Harkey, United Presbyterian, Houston, Pa., preached recently on the following topics. He advertised the sermons by a large blotter. The main theme was "Destructive and Constructive Forces of Society: Which Shall Win?"

"What's the Matter With America?"

"The Reign of Law vs. the Reign of Lawlessness."

"Other Enemies We Face."

"Storming the Citadel—How We Can Save the Home."

"Education—Religious or Godless?"

"Why I Believe in the Church."

"The Spirit and Motive of the Builders."

## NEW PASTOR IN A NEW PASTORATE

In taking up a new work in a new parish every minister desires to send some message to his new

acquaintances, the members of his church. Here are two paragraphs from a letter sent out by Rev. Frank S. Clark of Blanchester, Ohio:

"The pastor must study and preach and conduct various meetings; visit the sick, the shut-ins and the aged; call in your home as frequently as possible, and keep in touch with the broader interests of the Kingdom.

"In this way I hope to help you, but you can also help by being a regular Bible student yourself; you can greatly assist by your presence and prayers in all and for all church services and work. You are appointed by your Lord to be a witness unto him at home and abroad, without which unbelievers may die in darkness. You can also give as the Lord has prospered you."

## A UNIQUE MONEY RASING SCHEME

Mrs. W. C. Rourk of Ellerbe, N. C., has sent us an apron cut out of white paper about the size of an ordinary letter sheet. On it is sewed a little green cloth pocket and above it are the following lines:

This neat little apron is sent to you,  
And this is what we wish you'd do,  
The little pocket you plainly see,  
For a special purpose is meant to be.  
Now measure your waist line, inch by inch,  
And see that the measure doesn't pinch,  
For each small inch you measure round,  
In the pocket put a penny found,  
The game is fair—you will admit,  
You, waist your money, we, pocket it,  
And the money the pockets so freely pay,  
Will help Ellerbe Presbyterian to  
Build their Church.

## A SQUIB FOR YOUR CALENDAR

In following Christ it is the first venture that costs. Once on the way one does not find it harder than other ways. Like the entrance into chilly water, the worst is the plunge. The danger is that one will shrink from the venture, and that everything will be lost for the simple lack of the courage to begin.

—J. Ord. Cresap, St. Paul, Neb.

## HAVE A "CASH DAY"

Churches run on for years carrying deficits and debts and then along comes a minister with initiative and insight and he says, "Let's have a 'Cash Day' and pay up." "Good idea," say the trustees and the people get into the game, think it is fine and they pay up. It was not so much inability as lack of interest and enthusiasm. If you have an old debt or deficit lying around try a "Cash Day." This is what they did at Willard, Ohio. Here is the announcement:

### Cash Day Next Sunday

Next Sunday we will observe our annual Cash Day. This is a time for paying old pledges on the Church Improvement Fund and for making new offerings on the church debt. Everybody ought to give at least one dollar and the wealthiest one hundred dollars. Pray over this offering. Let the Lord impress you with the amount you ought to



give. We need not less than \$1300. \$800 of old subscriptions are long past due and ought to be paid. "Bring ye the whole tithe into the store house." No debt is more sacred than the one we owe the Lord.

## REBUILDING AN EVENING CONGREGATION

Rev. C. S. Kirkpatrick, Hickory, N. C.

Rain and "Flu" had reduced Sunday evening church attendance. Something to stir up interest was needed. Having been notified beforehand, the congregation was asked to write on slips of paper on a given Sunday morning the four greatest hindrances to the coming of the Kingdom as they saw it. Many responded. These slips were turned over to me to preach Sunday evenings on those most frequently named.

At first the answers seemed too numerous and varied for me to handle. But after a little study they grouped themselves under six heads as follows:

Breakdown of the Great American Home.

Cards and the Dance.

Sins of the Tongue.

Sabbath Desecration.

Lukewarm Church Life.

Law Enforcement.

I am preaching to packed houses. My people are warmly back of me in combating these hindrances. My church is on the map in my town.

## PREACHING TO MEN ONLY

"An Expensive Hair Cut" is the theme announced by Rev. T. D. Toler of the West Side Baptist Church, Union, S. C. The address was given in the Court House under the auspices of the Barbers of Union. It was also advertised that "The Barber Quartette" would sing "The Barbers".

The printed announcement suggested that the meeting was held in the interest of personal and social purity.

Ministers can obtain information and co-operation from the American Social Hygiene Association, 370 Seventh Ave., N. Y.

From this organization one may secure literature for distribution, exhibits for community education. There are illustrated lectures and books to be had. In communities where there are large populations of working men and women, with boys and girls and young people, some constructive work along this line should be undertaken. High schools need such instruction and the minister can do much to encourage such instruction. Why not write to the Social Hygiene Association for literature?

## DOOR KNOB HANGERS STILL USEFUL

Door-knob hangers were written up in this magazine more than a dozen years ago and they have been about the most popular advertising "stunt" ever invented. We do not know who first thought it out and used it but it is still doing service, and there is nothing better. The only difficulty in the way of its usefulness is its cost and its distribution.

Rev. Charles A. Moses, of New Orleans, La., has sent us two such "hangers". The first was a preliminary notice of gospel services and the second followed one week later. The little hangers created a great deal of talk.

## A CHURCH SAFETY VALVE

"Church Pointers," published at Litchfield, Ill., carries a "corner" designated as "My Pet Grouch." The following explanation of the corner is given thus:

This is an opportunity to relieve yourself of your grievances against the church, its officers, its organizations, hypocrites, the preacher, Church Pointers, and other pet abominations. Please limit all letters to 100 words. The name of the writer must accompany the communication but will not be published, and the editor swears never to reveal it. Address, Grouch Editor, Box 248, Litchfield, Ill.

The particular grouch in this issue is one that many people have discussed. It is worth reproducing:

I can't see why most of us continue to tolerate the abrupt closing of the church school, and a long, noisy intermission between it and the church worship hour. In the minds of most folks that says, "We're through now with this. You can go home if you wish, or you can stay for the next service if you want to." How many stay? Why, they even think they are expected to get up and leave. It wouldn't be natural to stay for both services. Why not make it natural? —A.J.W.

## EXPECT MUCH OF YOUR TEACHERS

The following outline of requirements of Sunday School teachers comes to us from The United Church, Bridgeport, Conn.

*What We Expect of Teachers in Our Sunday School*

I. Punctual attendance at all sessions of the School.

II. Thorough preparation of each Sunday's lesson.

III. Spending of sufficient time each week:

A To become well acquainted with each pupil and his (or her) home life.

B To follow up those irregular in attendance to keep them from dropping out of School.



## S.O.S.! HELP! DANCE-HALL!

Or the Church? Which? Send \$1.00 today for 30 of the best Tracts in print against the Dance. Best send \$3.00 for 100 of these Tracts and a free copy of my new soul-winning book. This is an expensive Tract. No free samples sent, but your money back if you are not more than pleased.

REV. I. M. PAGE

Box 122

Empire, Ohio



IV. Notification of the Superintendent when unable to be present in time for him to secure a substitute.

In addition to the foregoing minimum requirements the following suggestions are offered as ways in which the teachers can assist in improving the usefulness of the school.

I. Enter whole-heartedly into the worship-training program of the school, by sharing yourself in the worship services of your department, and talk frequently with your pupils about the place and meaning of worship in Sunday School as well as about their own devotional life.

II. Make it a point to share in the discussions at the monthly super-conferences.

III. Seek to strengthen the ties between home and school, thereby enabling the latter more effectively to serve the former.

IV. Be generous with your suggestions for improving our school.

—Adopted by the Board of Religious Education, March 1, 1923.

### WHAT TEN CENTS WILL DO

If you will send ten cents to The Personal Help Library, Miami Beach, Florida, you will receive by return mail a printed sermon on "How Jesus Reveals God," by Elisha A. King. It contains some excellent quotations that you will be pleased to have and use.

### HOW TO GET 90% ATTENDANCE

A bright little church announcement comes to us from Greensburg, Ind. The pastor, Rev. J. R. Bardelmeier tells his people how to make church attendance 90% efficient. The first thing on the page is "How it can be done." Under these words is the picture of the old wall bearing the words, "It can't be done." By the use of a pole marked "Enthusiasm" a man, woman and child are knocking the "T" out of the word "Can't." Under this cut are the words, "By every member helping to knock the 'T' out of can't." This folder is the announcement of the beginning of a church campaign.

This cut, from the ingenious pen of E. C. Knapp, was used in *The Expositor* for January, 1923, page 419. It has been a very popular illustration and comes back to us on many pieces of church printing. You can get it for 75 cents by writing to *The Expositor*, Cleveland, Ohio.

### A REMARKABLE CALENDAR

We have all kinds of church calendars coming to our desk. Some of them are large, artistic, illustrated and expensive. Some are simple, once in a while crude, but the test of a church calendar is what it reveals of real Christian accomplishment.

Here is one coming from Valley Junction, Iowa, Methodist Church, pastor, Rev. Arthur H. Adams. It is a Children's Day calendar and there is a picture of Christ blessing little children on the front page.

On the next page are the programs for morning and evening, given by children. But the inter-

esting thing is the long list of names of parents and children to be baptized. The children's names are printed under the parents' names with ages given; in all 101 names of children. In addition, three adults were baptized.

On the back of the calendar is a page of "Aims," or as the pastor calls it, "Our Aim." We print a part of it:

We are anxious not to build up the church at the expense of the community but to build up the community at the expense of the church. We want to serve you. We want you to know the Christ.

Some churches have an ideal, "only a stranger once." We do not even want you to be a stranger once. Make yourself at home. We are glad to see you. Tarry after church and give us a chance to know you and if possible be of assistance to you. Get acquainted with the fellow next to you. Maybe he is a stranger and is waiting for a kind word from you.

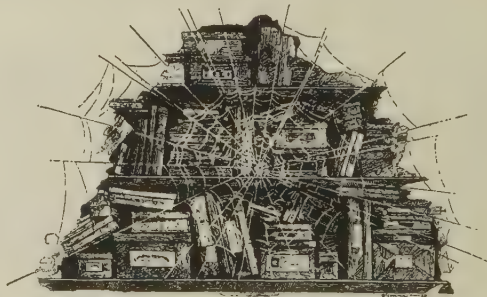
Everyone can assist the services to be successful; be reverent, prayerful, take part in the reciting of the Apostles' Creed and the reading of the Scripture responses.

Remember the success of the church and the kingdom depends upon you individually. God expects you to do your share. We are looking for a number of men and women and young people right now with ability and initiative and warm hearts to help us put across several worth-while propositions. Let us help you find your place of service. There is something you can do. Will you do it?

If the minister can be of real service to you at any time, the study is open to you and do not hesitate to call at any time, day or night.

### ILLUSTRATES HIS SERMON

Rev. R. Lincoln Long, D.D., pastor of the Collingwood Avenue Presbyterian Church, Toledo, Ohio, prints a picture on the front of his church calendar that illustrates his sermon.



The pictures are drawn by young artists. We reproduce his illustration on "Unproductive Dollars," because it is usable anywhere. The cut may be had from *The Expositor* office for 75 cents. When you use it please give proper credit.

The paragraph on "Unproductive Dollars," by T. Starr King, printed under the picture, is as follows:



"If the eye could foresee what coins would go on missions of mercy, would strengthen the interests of truth, would put wings on good ideas, would endow beneficent institutions with new power, would carry sympathy and help to the bed of some poor sufferer, kindle a fire upon the desolate hearth, spread a meal upon the table of destitution, clothe a pallid and shivering child, or give it some training of mind and heart—those, a man might say, are Christian coins. The form of Christ is really stamped upon that silver and gold, and his superscription, 'It is more blessed to give than receive,' enwreaths his image with immortal truth."

—T. Starr King.

The text of Dr. Long's sermon was Matt. 25:13-30, with especial reference to this sentence, "I was afraid and went away and hid thy talent in the earth."

## HOW TO KEEP THE CHURCH SCHOOL GOING IN SUMMER

Notes by J. M. Somerndike in "The New Era"

Some schools discontinue their sessions during July and August, but generally such schools are not making any serious attempt to build up their membership and attendance, and an inferior type of work is being done. So long as there are children remaining in the city during the heated term, the school should be continued for their sakes, even though the attendance may be small. Surely every church can muster a few faithful workers who will appreciate the importance of the religious training of the children sufficiently to make such sacrifices as may be necessary to keep the school going during the entire summer.

\* \* \*

The introduction of special features into the program has been found helpful in keeping up attendance; this requires planning in advance by the superintendent and his associates. Letters or post cards from absent pupils read in the classes each Sunday will lend additional interest. Special recognition should be given to teachers, pupils and classes that maintain a high percentage of attendance during the summer. Recreational activities during the week will serve to keep the classes intact, besides helping pupils to feel that the Sunday School has an interest in them aside from the Sabbath. The program should be shortened to keep the session within an hour's length. Musical numbers may be introduced, or special missionary exercises arranged by classes for presentation during the opening period of the program.

## A CHRISTIAN WELCOME

On the front page of the calendar of the Emmanuel Baptist Church, Ridgewood, N. J., is the following "Welcome."

To all who are weary and seek rest; to all who mourn and long for comfort; to all who struggle and desire the victory; to all who sin and need the Saviour; to all who are idle and look for service; to all who are strangers and want fellowship; to all who hunger and thirst after righteousness; and to whosoever will come, this Church opens wide her doors; and in the name of Jesus Christ, her Lord, says Welcome.

## Time Now to Get Your Daily Vacation Bible School Supplies

If you are campaigning for such a school don't fail to get some of our Booster Cards. We also have Enrollment Cards, Credit Certificates and material for handwork. Samples of printed matter on request. You will be pleased with our new line of helps.

*Many kinds of Helps for many kinds of Occasions*

THE WOOLVERTON PRINTING CO.  
CEDAR FALLS, IOWA

Persons wishing to join the church by baptism, letter or experience are invited to meet the Pastor as soon as convenient.

The Pastor will be pleased to receive any names of friends who wish to become permanent worshippers with us. Do you wish him to call?

## MAKING THE PERSONAL TOUCH COUNT

A pastor at Norristown, Pa., secured last year fifteen or twenty missionaries to address his congregation at various times. Later an offering of over one thousand dollars was received and divided among these speakers.

The pastor endeavors to have a missionary speaker on the first Wednesday evening of each month and an occasional missionary address on Sunday. This has helped raise the benevolence contributions of the church from \$1,800 to \$6,600 a year.

## A "WE MISSED YOU" CARD

The following card carries its own message and is a valuable aid in keeping up the attendance:

*We Missed You Last Sunday*

We looked among the great audiences in attendance but did not see you. We hope to see you with us next Sunday. We are urging all members to attend at least one service each Sunday (especially the 10:30 A.M. if possible) and the Thursday Night Meeting. The Lord has so richly blessed all of us that we should do all we can for him. We will be looking for you to greet you heartily next Sunday.

Your Minister,  
Ross Stover,  
Messiah Lutheran Church

## VALUABLE INFORMATION

If you are not receiving "Information Service" from the research department of the Commission on the Church and Social Service of the Federal Council you are missing a great deal. A recent number gave a very valuable report on conditions on the Ruhr, the World Court, etc. There came along with it "The Churches' Plea Against War and the War System." If you do not have this "Service" coming to your desk write to the Research Department, 105 East 22nd Street, New York City, for information.



## VACATION BIBLE SCHOOL CERTIFICATES

Rev. Isaac Davies, Houtzdale, Pa.


I enclose a certificate which I used in my Daily Vacation Bible School. Now that there are many such schools during the summer months and as there are no special certificates for the occasion I thought that those which I have used in our school might be suggestive. The seals on the certificates are cut out of large seals. The small ones are cut out by a punch and for each portion of Scripture learned there is a seal placed before it.

The certificate is as follows:

## TEXT BOOKS FOR VACATION BIBLE SCHOOLS

Books for your Vacation Bible Schools are the following from The Abingdon Press, New York City:

"The Bible in Graded Story," Vol. I, "The Good Shepherd," 85 cents, by Edna D. Baker and Clara B. Baker. The second volume carries on the same graded plan with special reference to "The Good Neighbor," \$1.10. The third volume is, "The Golden Scepter," \$1.65. This is a larger book for older pupils or for those who have had the two




# Daily Vacation Bible School

of

## The First Primitive Methodist Church

Houtzdale, Penna.



Motto - 2 Tim. 2:15

Date July 2, 1922

### Bible Memory Certificate

- Lords Prayer
- Beatitudes
- Psalm 23
- Books of Bible

- Ten Commandments
- 1 Cor. Ch. 13
- Value of Bible
- Divisions of Bible

● Psalm 1

This Certificate is awarded to Esther Sinclair for having

( wholly ) committed to memory the above named course with three additional items,

Song, Memory, and Missionary Instruction.

Mrs. Isaac Davies

Teacher

## SERMONS ON "THE RECOVERY OF A LIFE"

Rev. Augustine Jones

### The Selfish Use of One's Own

"Give me that portion of thy substance that falleth to me." And he took his journey into a far country.

### The Waste That Brings Want

He wasted himself—and when he had spent all, he began to be in want.

### The Power of Evil Association

He joined himself to one of the citizens of that country, and he sent him into his fields to feed swine.

### The Degradation of Manhood

He fain would have filled his belly with the husks that the swine did eat.

### The Naturalness of An Upright Life

When he came to himself, he said, "I will arise."

### The Need of Confession

I will go to my Father and say, "Father, I have sinned."

### The Relationship That Never Was Lost

The Father said, "This is my son."

previous. All the books are beautifully illustrated.

Another book by Edna D. Baker from the same publishers, in the same series of Religious Education Texts, is entitled "The Beginner's Book in Religion." Still another and the latest, is "Hebrew Life and Times," by Harold B. Hunting, \$1.25, postage extra. This volume is illustrated and deals with the daily life of the common people. This is a new angle from which to view the history of Israel and an attractive one.

## HOW CONSERVATIVE WE ARE

It is no stretching of the truth to say that there are still a few of us left to object to some new methods in church work. Margaret Slattery toured the country one year with new ideas and methods for Sunday School workers and found many church workers who would not adopt new ways. The reason given was "We never have!"

The Methods Department in this magazine has had to "run the gauntlet" the same way. The editor used to travel among churches to induce them to introduce new business methods, the duplex envelopes, etc. The one prevailing excuse for not accepting the new idea was the same, "We never have."



But human nature has ever fought shy of new fangled ideas and methods. Read the following facts and see. Use this information when you, as a modern up-to-the-minute minister are trying to get your church to accept a new idea or adopt a new method:

Most of us hate a new idea, or a new custom.

Bathing in a bathtub, as late as 1842, was condemned as a corrupting luxury, and denounced by the medical fraternity.

Air brakes were installed on trains only after the inventor had been called a "lunatic" when he first suggested the plan to a railroad president.

William Harvey, who discovered the circulation of blood, enjoyed a lucrative practice before he announced his discovery, but thereafter he was called "crack-brained," and his practice fell off.

The Royal Society of England did not consider Benjamin Franklin's account of his experiments in electricity of sufficient importance to be printed in the Society's transactions.

Luigi Galvani, who experimented on frogs and discovered galvanic electricity, was thought to be crazy.

Daguerre, inventor of the daguerreotype, was put in an asylum for saying he could transfer the likeness of human beings to a "tin-plate."

The Bavarian Royal College of Physicians claimed that railroads would ruin the health of the people because the rapid motion would give travelers brain disease.

#### ENGRAVED PERSONAL LETTER HEADS

Many printers can furnish you with fine stationery and *The Expositor* carries advertisements of some of the best. Let us tell you of one printer we have found who does unusually good embossing work. Embossed stationery is certainly expressive of culture and good taste, but the cost has been so high we could not afford to use it.

The Keller Engraving Company, 325 Caxton Building, Cleveland, Ohio, offered to print 100 letterheads with 100 plain envelopes to match for \$4.90 postpaid. We told them to proceed. The stationery came back beautifully embossed in blue ink, one of the best jobs we have ever seen. We have recently repeated the order with the same happy results. If you wish such personal stationery look up the Company's ad in this magazine or write for detailed information.

#### GHASTLY PUBLICITY

There has come into our hands a little folder with a heavy black border with the word "Dead" printed in large black type in the center. We opened it and saw a large picture, taking the whole space, of "The Preacher." We began to feel deep sympathy for his wife and the church. We wondered if he had joined the Ministers' Casualty Union.

On the next page we saw a small notice under which was printed the name and location of the church. Our first impressions were sad, but when

### Personal Engraved Stationery

**DISTINCTIVE, YET INEXPENSIVE**

100 Letterheads 7 $\frac{1}{2}$  x 10 $\frac{1}{2}$  inch.

100 Envelopes 3 $\frac{1}{2}$  x 7 $\frac{1}{2}$  inch.

Two lines (name and church, home, or office address) engraved in rich dark blue on letterheads. Good bond stock and excellent workmanship guaranteed. Richer in appearance and cheaper than printed stationery.

**Sent Postpaid for Only \$4.90**

For additional line of engraving, add \$1.50; \$1.00 additional if you wish envelopes engraved.

**Send In Your Order Today**

**KELLER ENGRAVING COMPANY**

Dept. E 325 Caxton Building Cleveland, Ohio

we read the small square of print this is what we found:

"The front of this folder tells the story of the only people we cannot help in our lively interesting spiritual services each Sunday morning and evening."

#### AUTOMOBILE PARTY

From Vineland, N. J., Methodist Church comes a yellow poster with five automobiles printed in red. The Brotherhood gave the party and the best way to describe it is to reproduce the letter: Toot! Toot! Everybody Out! Wednesday Evening.

Get out your Moon or your Star, your Rolls-Royce or your "Lizzie," in fact anything that has wheels except the family perambulator—tank her up with gas, pile in the folks, step on the accelerator, and be down to the First Methodist Church in time Wednesday evening to let the Janitor in!

The Methodist Brotherhood are giving an *Automobile License Tag Party* and it is going to be as full of fun and interesting as its unique title sounds. We won't tell you now what the entertainment is going to be. The boys promise it will not be a flat tire but guarantee a regular *Blow Out!*

The price of admission to you depends on the total your license tag number adds up to. Sounds complicated, doesn't it, but don't be "crank'y" and we will give you your "bearings," f'instance, if you are lucky enough to have 23 for your license number, it will cost you a "jitney" to get in, but if you happen to be N. J. 9999, the damage will be thirty-six cents. Comprenez Vous? We knew you would!

All Set for the 28th. We'll Be There With Non-skids On!

Auto-matically yours,

Chief Mechanician Kruse and  
His Helpers.

P. S. If you haven't a machine, bring in old "Dobbin." We will give him a license tag!

#### RECREATION, PLAYGROUND AND GAMES

The place of play in the life of the youth of the land is coming to be more clearly understood. While there are notable instances of great achievements in spite of physical handicaps, we are beginning to realize that, as a rule, to have a wholesome, helpful outlook on life, a healthy body is needed.

With this in mind, the committee on Applied Christianity has prepared a list of books and



magazine articles on recreation, playgrounds and games: "Play and Recreation for the Open Country," Henry S. Curtiss, Ginn; "Play Movement and Its Significance," H. S. Curtiss, Macmillan; "Wider Uses of the School Plant," C. A. Perry, Charities Publishing Company; "How to Help," Mary Conyngton, Macmillan; "Play in Education," Joseph Lee, Macmillan; "Play Movement," Rainwater, University of Chicago Press; "Neighborhood Entertainment," R. B. Stern, Macmillan; "Community Center Activities," Clarence Perry; "Play-ground Magazine," Play-ground Association, New York City; "Fit for a Fight or a Frolic," Walter Camp, Colliers', Nov. 4, 1922; "Investing Money in Play," G. Fox, Survey, May 10, 1922; "Nothing to Do Till Tomorrow," E. D. Biggers, Colliers', Aug. 5, 1922.

—*The American Missionary.*

### THE CHURCH A POWER FOR GOOD

We hope you will reproduce this appraisal of the Church in whole or in part in your pulpit or on your calendar or church paper.

The church has been criticized enough. What we need now is thoughtful, helpful co-operation in making the church what it ought to be.

The Christian church is an assembly of people gathered in the name of Jesus to learn his ways and to do his will, a religious organization. Very many of our so-called social workers are members. They feel the need of the inspiration for service that the church gives.

The church is also an educational institution. It is the great teacher of the Bible, of religion and ethics. Sermons and lectures are delivered weekly by 200,000 specially trained persons, making the greatest educational faculty in the world. Mission study is carried on, opening the mind to the whole world. The churches of the world maintain thousands of schools and colleges of the highest educational type.

The public school teaches morals indirectly. The church with its modern graded methods of work is the only institution especially commissioned to teach religion and morals to the youth. The church distributes good literature by the millions of sheets, especially on mission fields in foreign countries.

The church is also a true social center in community life, the best place for the stranger to go if he desires friends and a wholesome fellowship. The social environment of the church is most congenial for the nurture of young people, high idealized love-making and marriage. The social life of the church is a proper environment for family life.

The church is the greatest institution in the world. In the United States alone the church membership has doubled in twenty years. Fully fifty per cent of the population can be called a church population. The latest statistics at hand show that there was an increase in membership of four million in five years. The Sunday Schools have a membership of more than twenty millions. There are more than 200,000 ministers and special trained workers, and in addition several million

lay workers who serve without pay for the love of the good they can do. The property value of the churches in this country is over two billion dollars and the endowments are over five hundred million.

Here is a great organization not, of course, unified into one body, but a great power for good. Whenever it is weak it is due largely to the universal weakness of human character. What is needed is a great new inspiration to co-operate, to do constructive work and make the best of the instrument we possess.

### HAVE A "FAMILY DAY"

A good idea comes from Manitou Springs, Colo. The Community Congregational Church held a successful "Family Day." The pastor explains the "day":

Family Day: The whole family go to church together. That is what America needs in these changing transition days. Soon we will be thinking about "the season" and its demands. For this one day we will emphasize the family spirit and think of how we may best help our boys and girls. There will be special prayers for absent members of our families. Every adult is urged to bring a boy or a girl to the church. The sermons of the day will be especially for boys and girls. In the morning it is the Parable of the Good Shepherd and the special subject, "Enjoying the River of Thy Pleasures" or "Building Cisterns, Broken Cisterns Which Hold No Water." Can our young people have a good time in the Church? Can one be happy and at the same time be a Christian? Let us give our young people the correct philosophy of life.

Each boy and girl is asked to look up the seven. "I ams" of Jesus. Americans spend millions of dollars every week on amusement which does not satisfy. If every one could get the message of this service it would mean the saving of millions of dollars. It would also mean increasing the happiness and usefulness of our lives.

The evening program stressed "The Home," though the sermon was one of the pastor's regular Bible studies.

I. Song: Brighten the Corner Where You Are.

II. Home, Sweet Home, and Its Story.

III. Memories of the Old Home. What My Father and Mother Were to Me. Short Testimonies.

IV. Solo, Memories of Earth.

V. Hymns, The Sweet Bye and Bye, Shall We Gather at the River.

VI. What the Many Mansions and the Eternal Home Means to Me. Short Testimonies.

VII. Special Music.

VIII. Bible Lesson—Outline of Deuteronomy.

IX. "Claiming My Inheritance." First of three sermons in connection with the study of the Book of Deuteronomy.

"I believe I could make a better world than this myself," growled the dissatisfied man. To which his friend answered cheerfully: "Sure! That's what you're here for. Get to work!"—*Forward.*

# GOLD-MINING IN THE SCRIPTURES

## *The Expositor's "Expositions"*

This new department is intended to be not dry but popular. Some ministers do not read Greek; some who knew the language do not keep up the study of it. This means that they miss the unexpected riches that come from a perusal of the New Testament in the original. These interpretative expositions will be valued by all such; but we have faith to believe they will be most valued by those who know the Greek best and study it most carefully. One feature we propose to emphasize in every verse or passage discussed is the possible homiletic use of the same.

### **Hebrews 12:1. The Christian's Handicaps**

"Having put off every handicap, encumbrance." (heavy outer garments). Heb. 12:1. The Greek is "ogkon panta apothemenoi," where "ogkon" signifies a bulky impediment, "panta" means all or every kind, and the aorist participle "apothemenoi" indicates that before even starting to run the contender has actually gotten rid of all such encumbrances. The illustration is drawn from the Isthmian games. The runner about to compete in the classic race before the watching multitude, strips off his outer garments that he may run free of their weight; likewise he removes the "clinging folds" of his inner raiment, that his limbs may be unentangled. Now these outer garments do not typify things that are essentially sinful (the inner garments symbolize sin); these outer garments represent things not sinful in themselves, yet handicaps that drag on spiritual life, growth, activity.

What are some of these handicaps of the Christian? We name three:

First, bad manners, rude and uncouth habits. Not a sin, but they certainly handicap a Christian's spiritual influence.

Second, a gloomy and pessimistic spirit, habitually looking on the dark side. Surely a heavy encumbrance for a Christian runner!

Third, it may be that such indulgences as dancing, card playing, theater-going, cigarette smoking, cannot be proven actual sins, but beyond question they are heavy handicaps to Christians: and this Scripture exhorts us to put off every handicap, that we may run well the race in the sight of Jesus Christ. "Let us lay aside every weight." "We must strip off every handicap." (*Moffat's Version.*)

### **Titus 3:8. Professing Honest Occupation**

"Those who have faith in God must profess honest occupations, *kalon ergon proistasthai.*" Tit. 3:8. So R. V. margin. Meyer, Am.ed. argues against; but in v. 14 where same words are reiterated it is the only permissible meaning, and so justifies it in v. 8. Moffat using von Sodon admits no other. Correctly so, we think. "Ergon" means primarily labor, business, occupation, employment. N. T. Greek Lex., Robinson. Other

meanings are secondary. "Kalon" is first good in quality, then good or profitable in effect, finally good in ethical character, morally good. "Proistasthai" signifies to be diligent in, to practice, specifically. Clearly then the Apostle is giving instructions that his Christian converts must be diligent in worthy occupations; must profess honest callings, and not live in idleness. (V. 14.)

One cannot but imagine that a genial but searching sermon on such a topic of practical religion would prove quite as profitable in these later days as in the times of Paul; that it would be more interesting to average auditors than many obscure discussions; and that by instructing young people in Paul's elevated grounds and reasons for their professing honest occupations, being diligent in worthy and fruitful employments, instead of trying to live from their wits as so many do today, quite as much real good would be accomplished by the preacher. You can name many honest occupations. You can name many dishonest occupations.

### **Hebrews 12:1. The Inner Garments of Sin**

"And especially sin, which fits to us so snugly, let us strip it from us, that we may run, etc." Heb. 12:1. The phrase "that doth so easily beset us," translates the single Greek word "euperistatos." This puzzling adjective has never been found anywhere else in the whole range of Greek literature, classical or Biblical, except in this one verse; its meaning must be determined therefore from its use here. Now "euperistatos" by its derivation from "eu" well, "peri" around, and "histemi" to stand, must mean either "standing well around," as clothes that set well, fit snugly, etc.; or else, "being well stood around," as something around which many gather to admire. (See the two marginal renderings in the R. V.) The weight of scholarship favors the former interpretation. The meaning then is, that having put off every handicap, as the young Isthmian athlete cast aside his bulky outer apparel, we must "especially" (so "kai" in Meyer, Amer. ed.) "strip off sin with its clinging folds" (Moffatt), just as the athlete stripped off even his inner garments. Important as it is to get rid of our "handicaps," if we are to contend worthily as Christ's runners in the race, it is absolutely imperative to strip off our intimate personal sins, typified by the close-clinging and less-willingly surrendered under-clothing.

This is the full meaning of that striking figure in Heb. 12:1.

From it certain incisive considerations emerge. First, our intimate personal sins fit us far more snugly, cling to us much more closely, than do our bad manners, uncouth habits, rude ways, which are handicaps but not sins. The latter are less



difficult to peel off: urbanity is more easily attained than holiness.

Second, we hate worse to give up the sins! We do instinctively cling more tenaciously to these intimate personal sins of ours than we do to the "outer garments." Which is one of the tragic enigmas of human nature.

Yet, thirdly, a Christian must surrender the very last rag of innermost garb that hinders utter consecration of his living self to Christ.

Here is a theme that calls for tactful, delicate handling, but is one of exceeding penetration and importance.—*R. C. H.*



## Views From Our Aeroplane By the Sky Pilot

The Sky Pilot believes it is still true that a house-going minister makes a church-going people.

A wise hearer once said to his young pastor. "You start off so suddenly with your sermon that you snap the coupling instead of starting the train." Announce your text distinctly, even repeatedly. The people are settling themselves to hear. If you are too abrupt they may miss the text entirely. So the Sky Pilot opines.

In prayer speak loud enough to be heard by any who are not deaf. There is much complaint as to preachers in this. You may think a loud voice unnatural in prayer; but you are speaking for the people. They are presumed to be praying through your lips. Without hearing you they can never do that.

A pastor is sometimes so overburdened as to break down his elasticity and depress his hearers. Throw on God your weight of care. Be cheerful, be buoyant. "The joy of the Lord is your strength."

Is it well to ever use old sermons? It is a great mistake to suppose that able and earnest men do not use them. David Hume, who, skeptic as he was, admired Whitefield's eloquence, declared he was never at his best with a sermon till he had repeated it fifty times. But Whitefield never used an old sermon as a makeshift. He threw his soul into it. He made the words at the moment freshly his own. Deliver a sermon in that fashion and your familiarity with it will only add to its power. It is said that Edwin Booth when rendering Hamlet for perhaps the thousandth time invariably prepared himself anew on it.

Never make strong issues on small matters.

Learn where no principle is involved to yield gracefully.

Never scold in the pulpit. Good advice the Sky Pilot believes. While grief may move your hearers, anger will only irritate them. Scolding is no part of preaching or of a preacher's business.

The minister who is not known all over town as the hot enemy of the rum traffic should go forward for prayers.—*Bishop Berry.*

Eternal attention to details is the price of pastoral success.—*Bishop Berry.*

How Robert Morris, financier of the Revolutionary War, would have enjoyed hearing Billy Sunday preach! "The kind of preaching I enjoy," he told Dr. Rush, "is that wherein the preacher drives a man into a corner of the pew and makes him feel that the Devil is after him."

The Sky Pilot knows a man who might be a good preacher but for two faults: He has no delivery; he has nothing to deliver.

The Sky Pilot says, "Make your discourse proportionate. If it is narrow and shallow, in mercy make it short. If it is wide and deep, let it run longer. Do not think every brook is deep because you cannot see the bottom, nor call a man a deep diver because he brings up mud."

Be earnest. God never intended the Gospel to be preached in cold blood. Shake your heart out at them. Speak as a living man to living men.

### Preachers Who Change the Signboard

A man lay dying and his pastor was trying to comfort him. In the course of the heart to heart conversation the man said: "One thing troubles me greatly. When I was a boy I was walking along a road and seeing a signboard I, prompted by mischief, turned the post around so that the sign pointed in the wrong direction. I have for years been troubled by the thought of the number of weary travelers that must have gone the wrong way, misdirected by the signboard that I changed."

How great is the obligation that rests upon ministers of the Gospel. They stand here and there at the crowded crossroads of life. To them countless passing multitudes look for spiritual direction. Seldom do these spiritual travelers question the counsel as they seek guidance in the straight and narrow way. The Gospel is the power of God and the wisdom of God for salvation. Do we ever change the signboard? Do we ever by our manipulation cause the true Word to point in the wrong way?

### SERMON TOPICS

Rev. Perry C. Hopper, Toledo, Ohio

"Hot Hearted for God," 2 Kings 7:9.

"Picking Up Church Slack," 1 Cor. 12:7.

"The Main Spring of Religion."

"The Faith That Makes Us Strong," Acts 27.

# ILLUSTRATIVE DEPARTMENT

*A Sermon Without Illustrations is Like a House Without Windows*

## Texts Illumined: The Revelation of St. John

The Seven Churches of Asia 538

**Rev. II and III.** After the vision of Jesus Christ himself, with which the book opens, come the messages which he sends to seven churches in the western part of Asia Minor. In these there are touches of local color which would be significant to the early Christians, and readily recognized by them.

Prof. W. F. Moulton thus notes a few of these allusions: *Smyrna*, commonly known as "The Crown of Asia," due to its position and its hill studded with buildings was promised "The Crown of Life;" at Pergamum a temple was built to Augustus in 29 B. C., so that city prided itself on having first established the emperor-worship, which was rapidly increasing in the empire at that time. This rising zeal for the worship of the reigning emperor caused many martyrs, for large numbers of Christians steadfastly refused to even scatter a few grains of incense on the coals of the emperor's altar. Hence, the reference to "Antipas, my witness, my faithful one, who was killed among you, where Satan dwelleth." "Also, the previous allusion to that city as "where Satan's throne is."

*Sardis*, was thought to be an impregnable city, yet has been twice taken by attack on its difficult side—hence the warning "If thou wilt not watch;" while there were three local references in the letter to *Laodicea* as a banking center, "rich;" as scourged with ophthalmia, "eye-salve;" and as having a luke-warm stream coming from a hot spring six miles away, but cooling on the way, "neither hot nor cold."

The White Stone 539

**Rev. 2:17.** While a friend and myself were studying the Revelation of John a few years ago, we came across the promise of a white stone to him who overcomes. Hunting up the word we found that the original word only occurred in one other place in the Bible, and it was a place where we never would have expected to find it. In Acts 26:10, Paul says in his defense, "I gave my voice against them." The word there translated "voice" was exactly the same as the one translated "stone" in our study. We found that the word signified a pebble used for voting, and that a vote for conviction was cast with a black pebble—a possible forerunner of the black-ball system still in vogue. The white stone, on the contrary, was a token of approval, and this led us to the conclusion that the act as described in Revelation was a token of recognition given to the overcomers, which sealed them as blameless, and testified to God's acceptance of their life record.

—The S. S. Times.

A New Name 540

**Rev. 2:17.** When Charles Gallaudet Trumbull, editor of the S. S. Times, was in China, he called on Gen. Feng at his headquarters near Hankow. While there the general gave Mr. Trumbull a Chinese name, that of a famous scholar who had been prime minister of China in the seventh century. It was Chu Sui Liang, meaning "Follow the light." Mr. Trumbull had a Chinese visiting card printed in Shanghai with three vertical lines of Chinese characters on it. The one in the center was the name, Chu Sui Liang; the line on the left was literally "America Philadelphia Man;" while on the right his occupation as editor of The Sunday School Times appeared as "Holy Day Study Times Lord of the Pen."

When asked to speak to one hundred and fifty Chinese officers of Gen. Feng's army, Mr. Trumbull told them that Gen. Feng had given him a new name, "Then," he says, "I told them there was a time coming when I hoped to have another new name, and one given to me by a greater Commander than even their much loved and great General Feng—the Lord Jesus Christ, the Captain of our salvation. And I read from Revelation 2:17: 'To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.'"

A Name to Live, But Dead 541

**Rev. 3:1.** A student interested in the early history of New York in exploring one of the oldest districts of the city noticed that the older houses had on their doors the brass door-plates which were once seen on the better classes of houses. Many of them bore the names of families famous in the city's history, and, concluding that the houses were occupied by representatives of these families, he promised himself the pleasure of gleaning from them interesting facts relating to the past. To his surprise, however, he found in several instances that there was no one living in the house of the name which was on the door-plate. From one resident to whom he applied for an explanation, he learned that the original owners had made it a condition of the sale of their houses that the door-plates should never be removed. They wished their names to be identified with the houses as long as the houses stood. Their wish is gratified, but all that the door-plate now indicates is that a person of the name it bears once lived there.

Unhappily there are some churches which bear the name of Christ, but are in like condition, and there were such churches even in Apostolic days.

Clothed in White 542

**Rev. 3:14.** Maimonides says that the Great



Sanhedrim were accustomed to sit in a chamber to examine and judge of the priests, relative both to genealogy and blemish. The candidate for the office who might be disapproved, was clothed in black, and dismissed from the court of the priests in the temple; but if found to possess the requisite qualification, he was clothed in white, and went in to minister with his brethren. This process illustrates the words, "They shall walk with me in white; for they are worthy."

#### "I Stand and Knock" 543

Rev. 3:20. Just after Holman Hunt had finished his great painting, "The Light of the World," a friend came into his studio. He looked long at the beautiful picture; the loving face of the thorn-crowned Christ, who stands so patiently outside the shut door; the door itself, overgrown with gnarled branches of ivy, the hinges rusted—it had been tight closed so long.

"Wonderful! Wonderful!" the man said at last, "perfect, but for one thing, the door has no handle."

"No," answered Hunt at once, "The handle is on the inside. That door can be opened only from within."

\* \* \*

A man once stopped a preacher in a street of London, and said: "I once heard you preach in Paris, and you said something which I have never forgotten, and which, through God, has been the means of my conversion." "What was that?" asked the preacher. "It was that the latch was on our side of the door. I had always thought that God was a hard God, and that we must do something to propitiate him. It was a new

thought to me that Christ was waiting for me to open to him." "If any man . . . open the door, I will come in."

#### The Heavenly City 544

Rev. 22:3,4. We were treating one another to our Sunday thoughts of our heavenly home, and what it would be like.

"I don't believe I have any ideas about heaven except as a vision of beauty—the golden streets and gates of pearl and all that," said one; "the sunset radiance is my best picture of heaven."

"My delightful prospect is of knowing everything," said an eager student.

"Oh, but think of loving everybody and having everybody love you!" cried kind-hearted Lillian.

"And no separation," added one whose black dress made her words more touching.

"Yes; we can choose our company, and never get tired of them and never bore them and never have to leave them."

"Ah, children," said our old lady, "if you had lived sixty years, you would be rejoicing over the negatives of heaven—no pain or sickness or sorrow or disappointment."

And then the purest spirit among us; the one whom we could not think of in connection with sin, said, with much feeling: "My heaven is a place where I cannot do wrong."

We had not noticed our baby—our little rosy, dimpled, six-year-old baby—but she came and put her elbow on my knee, and out of the mouth of such an one our poor wisdom was put to shame: "And Jesus will be there!" she said—*Exchange*.

## Spear Thrusts

REV. A. J. ARCHIBALD, Nashua, N. H.

#### Hearing God 545

Isaiah 58:9. 1 Thess. 5:17. It is a common thing now to catch the voice of some speaker or singer three thousand miles away, and those who sing in the Broadcasting stations expect to be heard at least that far. If man has thus annihilated distance, how far can the Almighty hear? How far can he fling his messages out?

But a man cannot hear at all in Radio if his batteries are down. His dry cell and his wet batteries must both have real life in them. A very wise Jew at one time wrote, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him . . . they are spiritually discerned." A man that is not charged with the spirit cannot hear God.

A battery! What is a battery? It is a box, inside are metal plates separated by wood or rubber and connected in circuit at the top. A liquid of acid and water completes it. But that battery, as described, will not ring a bell or make a spark. It is in vain till it is charged. No matter what the make nor how worthy the materials, there is no power till the connections have been made with some mighty power line and life absorbed from outside. The glory of the battery

is that it has power to take in this life and to retain it.

Every normal man and woman is a complete battery ready for a charging of the Holy Spirit.

#### First the Kingdom 546

Matt. 6:33. 2 Cor. 8:5. Some one has very aptly said, "He who offers God second place, offers him no place."

A rather bright story tells of a man of forty marrying a girl of twenty-five and taking her back to a fishing camp for the honeymoon. He was simply wild over fishing, and, back there, all their talk and life seemed centered around that sport. She cared nothing about fishing, but was glad to see her husband happy, until one evening he hooked an immense trout, and after playing it a long time called upon his bride to take the landing net around to yonder sand point and assist him. What she did not know about landing big fish would have filled several books. "When I coax him in close to you," said her husband, "you get him." Then the great fish came majestically over against her, and in her ignorance and enthusiasm she lifted the net high and brought the metal bow down hard on the back of the mighty little fighter. It is not necessary to tell what the bridegroom

Whether her idea was true or false, this is true, in living the Christian life God must have first place, and if you try in any way to reverse this order, you are out with him.



1915 he led the Russian armies on and smashed the might of Austria, until his power was undermined by court intrigue. Before the Great War he and his had lived in regal splendor with countless serving men and luxuries imported from the outermost corners of civilization. Before 1914 he had been the idol of a nation, denied nothing in that mighty empire save the Imperial Throne. The American-born Russian princess had known him in those other days and when she came upon the Grand Duke in his new sphere it was with a shock. A raiser of poultry, enduring hard, grinding poverty, everything gone except the old pride and possibly a flicker of hope that Russia will once more arise from her ashes and blood. "How are the mighty fallen!" must have been sounding in her heart as she communed with them for a little time ere she passed on to less despondent scenes.

O Christian, dwellest thou in the court of Christ? Have you beheld him in his glory? It will never fade. He shall never be dethroned. He will never be an ex-president or ex-duke, but in the eternal world they now do sing, "King of Kings and Lord of Lords."

## Room For All

552

**Luke 14:22. Rev. 22:17.** More than ten million motor vehicles in America! Who could have prophesied such stupenduous production or purchasing power? Some one has recently said that if every person in the United States decided to take a motor ride at exactly the same hour, there would be machines enough to carry them. It seems to be true. There would be room in some touring car or some sedan or some coach or limousine or truck for our citizens of various colors and nationalities, so that not one tiny babe need be left behind. Room for everybody!

The Apostles of our Lord had an idea that the risen Christ could save a world. That none need be left out. See them start out, ignoring the Jewish council, laughing at Rome, some of them imprisoned, some martyred, but going on so that the last man in the last corner might hear the Gospel; for the Cross is the symbol of no national or continental faith but is world-wide in its out-reaching and ongoing. There is room in Christ's army for every son of man and the Church of our day must bow in shame that so many sons of men are as yet ignorant of the fact.

# Windows for Sermons—Illustrations

REV. EVAN J. LENA, D.D., New York

## The Eyes of the Lord 553

**Prov. 15:3.** "The eyes of the Lord are in every place, beholding the evil and the good."

There is a picture of Christ's face which multitudes of people contemplate, the assurance being given that after long gazing upon it the eyes will be seen to open. The fact is that the eyes are open all the time, but so ingeniously and artistically has the optical illusion been wrought that most persons look upon them believing them to be closed, and, after a time, perhaps, see them open. The superstitious think the eyes have opened while they were gazing on them and believe they have seen a miracle. The so-called miracles by which multitudes have been, and are, duped under various auspices have, generally, even less foundation than has this. Painted eyes on canvas, even of Christ, do not open and close. The eyes of this particular picture are always open, like the real eyes of the Lord, which, slumbering not, are "in every place beholding the evil and the good".

## Duty and Difficulty 554

**1 Cor. 9:26.** "So fight I, not as one that beateth the air."

Two generations ago lights were made by striking together flint and steel, causing a spark to fall into tinder and produce the flame. Our modern forms of electric light require some application of the principle of friction. The Christian must not think it strange if friction is required to make his life alight in the world. "The flint of duty" must strike "the steel of difficulty" before the light will shine forth brilliantly in any life. Disappointments, difficulties, trials, even sorrows, produce the friction that makes our lives to shine with a

helpful and resplendent light. A young man whose father had died, and who was in danger of being shielded too much by his devoted mother, replied to her protests against his doing some particularly hard and disagreeable duty, "I have a right to hardships." God wants his children to learn this truth; and he is a poor Christian indeed who has not recognized his right to hardships. Saints and heroes are made in this way.

## The Beauty of Christ 555

**Song of Sol. 2:1.** "I am the rose of Sharon, and the lily of the valley."

A scientist was studying a heather bell in its native haunts. Taking his microscope into the highlands of Scotland, he lingered long over the heather bell, with its lilac rose color. While down upon his knees that he might get very close to the bloom, a shadow passed over the microscope. Thinking it was just a passing cloud, the naturalist waited. But the shadow did not lift. Then he was aware that some one was peering over his shoulder. Looking up, the scientist saw a big, brawny, Highland shepherd. Plucking the lovely flower, the naturalist handed both the instrument and the heather bell to the shepherd that he, too, might have a close-up view of one of God's beautiful creations. The shepherd looked until the tears began to flow. Then he tenderly handed the microscope and the flower back to the naturalist as he said: "I wish you had never shown me that. I wish I had never seen it." "Why?" exclaimed the scientist. "Because, mon," the shepherd answered, "these rude feet have trodden on so many of them." Thus men, "blind," "deaf," "dumb" and "dead," though very efficient, very clever, very

modern, walk rudely and crudely over the glorious plants in the garden of God. But when their eyes are opened, when they become aware of the source of all true nobility, when the Holy Spirit is come upon them—then do tears of penitence wash away the dirt and grime that obscure their vision and they see the Rose of Sharon,—*Rev. Frederick F. Shannon, D.D.*

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**A Well-Buried Talent 556**

**Luke 19:20.** "Here is thy pound, which I have kept laid up in a napkin."

There are men who pride themselves on their candor, and it degenerates into brutality. One such man said to John Wesley once, "Mr. Wesley, I pride myself on speaking my mind; that is my talent." "Well," said John Wesley, "the Lord wouldn't mind if you buried that!"—*Dr. Griffith Thomas.*

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**Heart-Possession Only True Possession 557**

**Psa. 119:11. Phil. 1:7.** The great painting, "Christ on Calvary," was being exhibited in Paris, France. A wealthy American came with the crowd to see it. He at once desired to possess it, asked the price. Being told it was for sale at \$30,000, he asked if it could not be made larger. The great artist replied that he could buy canvas and make it as large as he wished. With a curl of scorn upon his lips he took the American's order for three feet more to be added to the painting, and then said in an undertone, "He will never own this painting." Next day a peasant from the environs of Paris came to the city to sell his garden truck. Hearing of the great picture he went to see it. He was so entranced with the idea of the artist that he stood for a long time drinking in the vision. Fianlly the guard ordered him on, but he still remained gazing upon the picture. Again the guard pricked him with his sword ordering him on, as he was hindering others. With tears streaming from his eyes the country-man said in a hoarse whisper, "Wait till they get him down." The picture revealed the friends of Christ taking him from the cross, his lifeless body lying upon the shoulder of one of them at the top of the ladder.

That countryman went away with that great picture in his heart. He really owns it. The rich American will never own it, though it hangs in his library.—*L. B. Ellis.*

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**Daily Grace 558**

**Psa. 72:15. Matt. 6:11. Luke 9:23.** One Sabbath evening recently the old Jerry McAuley Mission room in New York City was crowded. Song after song was sung as only an audience of men can sing. Testimonies were called for. There was an eager response. It was inspiring to listen to them. One man, a giant physically as well as morally, with a sincerity that could not be doubted, thanked God for having kept him 'midst severest temptations for eighteen years. Another was grateful to his Heavenly Father for having thrown about him influences that had kept him from drink for five years. And interspersed with song the testimonies went on.

But among those who spoke there was one man who, after all, struck the keynote of Christian living a little truer than all the others. He was extremely nervous—a mere wreck of humanity. He deplored his weakness, expressed his determination to continue the struggle against his enemy, begged the prayers of God's people, and added, "I want to thank God for keeping me from drink during the last twenty-four hours."

Is it not day by day our Father keeps us? Is it not daily bread, daily grace we are to ask for and expect? "Every day, every hour, let me feel thy cleansing power."

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**Point of View 559**

**Psa. 61:2. Psa. 121:1. Eph. 3:18, 19.** There is in the minds of many people a misconception as to the relative heights of the Sphinx and the Great Pyramid. This is no doubt due to the photographs of the two commonly seen in which the Sphinx has been near to the camera and the Pyramid far away. Their relative heights are about one to seven—a pigmy one foot high to a seven-foot giant. This is accentuated by the fact that the general slope of the quarter of a mile distance between the two is decidedly towards the Sphinx, which is in a depression in the sand 50 or 60 feet deep.

Travelers are advised to visit the great stone face first. As you stand in the depths and gaze up into that inscrutable countenance, its very size is oppressive and threatening. You turn away from it and climb the ragged edge of the Great Pyramid to the very top—where now is the mighty Sphinx? They point out an insignificant object whose head is about on a level with the sands. You have changed your viewpoint.

Today, you may be in some deep depression. You gaze hopelessly into some inscrutable countenance. It may be the monster sin, or sorrow, or death. Its presence is oppressive. Courage, friend. Time will lighten your burden. It will appear different to you when you change your point of view. Climb the heights, which as a child of God you are privileged to reach, yes, climb to the very top, then, looking back upon the source of your unhappiness, you will smile as you say, "How foolish to have worried so over that trivial thing."

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**The Friends Over There 560**

**1 Chr. 29:15. Rev. 7:15, 16.** How fraught with mingled sadness and joy the emigrant's hours of departure from his native land! For years he has been saving money to come to America. For him that word has stood as the acme of all that was desirable of liberty, of power, of happiness. He is about to realize his long cherished hope. He has bidden his friends and neighbors good-bye; some have accompanied him to the ship. And as the vessel pushes out into the deep, in spite of himself, tears come as he gazes upon the receding shore. Those sunny skies, those verdant fields, those glorious hills and mountains far up the slope of which nestles the cot he has long called home, never again will he behold them.

But his sadness quickly gives way to joy. No



more oppression of church or state, no more hunger or extreme poverty, but freedom and abundance of all that rejoices the heart. And best of all he remembers the friends that await his coming, for perhaps his father or his brother will be among those to welcome him to his new home.

Tennyson's prayer, expressed in the well-known words: "And may there be no sadness of farewell when I embark," may not be answered for us. "Weeping may endure for a night, but joy cometh in the morning." The thrill of fulfilled hopes, a home in Heaven, the meeting with those whom "we have loved long since and lost awhile,"—"face to face" with the Friend of sinners—who can measure the joy of that meeting again the friends over there?

#### Being a Comforter 561

2 Cor. 1:4. 1 Thess. 3:7. A shabby little lad of eight or nine years was running carelessly along the street in his eagerness to follow a fire engine. It was a dull, drizzling morning, and the pavements were wet. Suddenly the little chap stubbed his toe, and down he went full length. His small nose struck the pavement and began to bleed. Of course the youngster cried. A tall, well-dressed man came along at that moment and said, consolingly:

"There, there, little man; don't cry. It won't hurt long."

At the same time he took a snowy white handkerchief from his pocket and wiped the boy's bloody nose. Then, putting his hand in his pocket, he pulled out a coin, which he handed to the child, saying as he did so:

"There, boy, take that and run along and forget all about it. I am sorry you fell. Run along."

The boy's crying ceased, and he ran around the corner with the coin clutched in his muddy little hand. The coin gave him pleasure, but I have an idea that the tall man's kindness and the word of comfort he spoke gave still greater pleasure.

I have never forgotten this little incident of a city street, and the memory of it was renewed forcibly when I came across this bit of newspaper verse:

"Long the road of human life you see a fellow  
travelin' slow,  
An' like as not you'll find he's some poor chap  
that's stubbed his toe.  
He was makin' swimmin' headway, but he  
bumped into a stone,  
An' his friends all hurried onward, an' left him  
here alone.  
He ain't sobbin' or ain't sniffin'—he's too old  
for tears and cries—  
But he's grievin' just as earnest if it only comes  
in sighs,  
An' it does a heap of good sometimes to go a  
little slow,  
An' say a word of comfort to the man that's  
stubbed his toe."

—Paul Creighton.

#### Team Work in the Church 562

1 Cor. 3:13. Up in our country hockey is a

great game. Every college, and in fact every town has its team of "Puck Chasers." When the home team goes away to play, a great crowd of local boys goes with them. It is no small expense. Why do they go? It is not only for the trip. The players like to have the boys along to "root" for them. And at the great football games between the larger universities each team desires the crowd of supporters on the side lines and in the bleachers. It keeps up their morale and calls for the best that is in them. It is fine to have our fellows cheer us on in our endeavors.

But Christians, when you see that custom being introduced in the church, remember it is not fine. It is a dangerous tendency. Seven or a dozen in a church trying to win souls to Christ, or to train the young, and the rest standing back and cheering them on, or may hap criticizing their efforts! The Church of the Living God is not run on hockey rules. God calls on every man that is born of him to play the game to the limit of strength and ability. We are all on the team! Let the angels in heaven and the "saints passed on" bear the part of cheering us on to triumph.—A. J. Archibald, D.D.

#### DEGREE OF D.D.

We have just learned of a man who has the best degree of all. About these days, when honorary degrees are distributed with care and received with complacency, it is refreshing to hear of a new degree, as explained in a private letter from a life-long missionary among the Western Indians, the same being in reply to a request for statistical data. "The only degree I have is D.D., given by my wife and a few other friends, who hold me Doubly Dear, as I do them. I hope to increase still more the faculty of loving and being loved, as the years go by—but the academic faculties have let me alone." Let the brother of love's degree rejoice in that he is exalted—having a degree that abideth when those that refer to tongues and knowledge shall fail and vanish away!


#### THE INFLUENCE OF CHILDREN

WILLIAM J. HART, D.D., Sandy Creek, N. Y.


"As the steamer approaches New York you see first the great Fire Island light, then the light on Sandy Hook, and at last the lights at the entrance to the harbor. But it is the little low lights of the channel, marking the deep water, that really enable the captains to get their ships in. Children are like those little channel lights, and we older people can learn much from them." These were the words used by a preacher in one of the important pulpits of London on a recent occasion. Herein he pointed out the sweet and gracious influence of childhood to uplift persons of older years.

When the Master wanted to teach his disciples an important lesson he took a little child, placed him in the midst of the company, and affirmed that those of the childlike spirit were best prepared to enter his kingdom.

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# The Pastor and His Young People



## BOOKS TO RECOMMEND

### The Story of John Frederic Oberlin

By Augustus Field Beard

\$1.25, The Pilgrim Press, Boston and Chicago.

This is an inspiring story of a former day, now revised and reprinted, because of a continuous demand for a book for several years out of print.

Stories of beginnings, of pioneers, of achievements with small resources, are always interesting. Then this story is laid in a region which has been much in the public notice of late. This is the story of the development of a tiny village among the mountains of Alsace, that region which has been a football between France and Germany for ten centuries.

Pastor Oberlin was a man of rare vision. He saw the possibilities in those ignorant, obstinate mountaineers, and developed them industrially, intellectually and religiously.

Today townspeople will read the life of Pastor Oberlin as a record of rare toil, patience, achievement and heroism. Rural dwellers will read the book with interest for the same reason, and also because of its suggestiveness—how on higher levels similar efforts may reach greater results.

Many students will be interested in the life of the man after whom Oberlin College was named.

## *A Story To Tell in Sunday School*

Here is a story that has been told before now to many boys and girls. It is a good one to re-tell today. It carries its own moral bound up in it. Let the story-teller not spoil it by tacking on a "Haec fabula docet." The effect will depend largely upon the picturesqueness and vividness which the story-teller puts into the story. Make it real to the hearers.

### The Stone in the Road

There was once a king who often dressed himself like a poor man, so that nobody would guess he was the king, and went around alone among his people, listening to what they said to one another. One day he heard one person and another talking about his "bad luck." They said they couldn't have what they wanted, they had so much "bad luck." After the king had come back to the palace, he sat down in an easy chair and thought. At last

he said: "Bad luck comes to the lazy and careless. Busy workers are apt to get what they want." Then the king called two of his servants whom he could depend upon to do just what he told them, and to keep a secret. And they went away smiling and saying that they would do exactly as he said.

The next morning the king got up early and went to a room in the farthest corner of the palace. He drew a chair up before a window, from which he could see the public road. He smiled as he saw a great stone lying right in the middle of the road, and he sat down to watch. Soon a farmer came along with a heavy ox-cart loaded with corn. When he saw the stone in the road, he stopped. The king thought he was going to take the stone out of the road, but he did not. He turned his oxen, and the heavy cart went creaking to one side, and some of the corn fell off, but he finally, with considerable trouble, got around the stone, grumbling as he went on, "These lazy people! They leave a great stone like this right in the middle of the road, and nobody will take the trouble to move it!" And so he went on and left the stone lying there, and the king looked and smiled.

Then came a gay soldier swinging along. In those days soldiers did not wear khaki and puttees and "Sam Browne" belts. This soldier had a long feather in his hat, and a sword clanking at his side. He was singing a gay song and thinking of the brave deeds he had done and was going to do. He held his head so high that he never saw the stone at all, so he stumbled over it and fell flat in the dust. He got up and brushed the dust from his gay uniform, storming the while, "What stupid drones these people are to leave a stone like that in the middle of the road." Then he went on grumbling instead of singing. And again the king smiled to himself.

Then there were no automobile trucks, nor long freight trains. They carried goods in carts or on the backs of horses. So about an hour later there came down the road six merchants, with their goods piled on packhorses, going to the fair to be held near the village. When they reached the stone, they found hardly room to get their horses, with their great loads, between it and the wall. And the merchants cried to one another, "Did you ever see the like? See that big stone in the road, and not a man in all the country but is too lazy to move it!" And as they went grumbling on, the king smiled to himself again.



And so things went on for three weeks; the stone lay in everybody's way, and everybody was grumbling because somebody did not move it.

Then the king sent out a herald, telling everybody to come to the front of the palace, for he had a proclamation to make to them.

At the hour appointed a great crowd gathered before the palace. The farmers came from their fields; the merchants came from the fair; and the soldiers marched from their camp. The king came riding up on his horse, and the crowd fell back a little, until the king was by the stone. He held up his hand, and when every one was quiet, he said: "My friends, this stone has been here three weeks. You have gone around it with much trouble; some of you have stumbled over it. All of you have grumbled and scolded because no one has moved it out of the way; but not one of you has tried to move it. I had it put here myself. Now, see!"

Then the king got off his horse and stooped down and rolled the stone to the side of the road himself. It was hollow and not so heavy as it looked to be. Then the people who stood nearest saw that in the dust where the stone had been, lay a small iron box. The king held up the box and asked a man near by to read the inscription on it. He read: "For him who lifts the stone." The king opened the box, and there lay in it twenty bright, shining gold pieces.

Then every one wished he had moved the stone himself instead of scolding because other people were so lazy.—*Author Unknown.*

### The Honesty Book

We have long wondered that the better class of a community—its church people, educated persons, business men—should feel so little responsibility for the opinions of the ignorant and unschooled class.

Late in the afternoon, down in the Public Square you may often see a man on a soap-box, or a small and low concrete platform, energetically and enthusiastically shouting his opinions to a listening crowd, for he has selected an hour when men are going home from work. His views may be anarchistic or communistic, quite surely socialistic.

These "soap-box orators" are shrewd in playing upon the prejudices of their hearers; their words carry conviction, and rouse the passions of the listeners. Their statements may be untrue, their arguments full of fallacies, but the hearers cannot recognize that.

The "prominent citizen" rides by in his auto and says, "There is another of those fellows befooling the crowd." and then he goes on home and forgets it.

Cleveland allowed Emma Goldman and Alexander Bergman to lecture freely about town. The result was that the United States had a dead president and Cleveland had the disgrace of furnishing the assassin. Suppose sound principles of economics and government were disseminated in a fashion to reach these audiences. Might we not have a better public opinion where it is most needed?

There are some indications that this necessity is forcing itself upon the business man. The "youthful bandit" of the last year or two has educated some merchants and bankers. The National Surety Company has originated the National Honesty Bureau with Wm. Byron Forbush as Managing Director. The idea is to hold up honesty from a business standpoint, the view that "Honesty is the best policy," that "Honesty pays." This Bureau publishes "*The Honesty Book*," which shows by concrete examples that honesty means credit, and that means success.

Write to the National Honesty Bureau, 115 Broadway, New York City, about *The Honesty Book*.

\* \* \*

Honesty sometimes means keeping your hands off from what does not belong to you. A youth in his later teens, was looking at an alligator in one of Cleveland's parks. Suddenly he turned to a reservoir near by and picking up in his hands a gold-fish floating there, tossed it into the open jaws of the alligator. But that proved to be a rare Japanese gold-fish, valued at \$60, brought with much effort to this country!

At one of our lake shore resorts a man left a new automobile in the street for a few moments. A little girl looked at the polished, glistening surface, and took a nail and scratched the side of the auto, to see if it would do it!

Honesty often means "Hands off!"

### SERIES ON THE PRODIGAL SON

An old man living on a gentleman's estate in Glamorganshire, used to go to the chapel along the gentleman's private walk, because he saved a considerable distance by going that way. Some unkind neighbor told the gentleman, who was a magistrate, about it. One day, when the poor old man was going to the house of God, he met him on his private walk, and said:

"What right have you on this path?"

"No right at all, sir," he answered; "but I thought you wouldn't mind an old man who has lived on your estate so many years going this way to the house of God, especially as it's so far the other way."

"Give me your stick!" said he sternly.

The trembling old saint gave him his stick, not knowing what to expect next. Then to his surprise, the gentleman, with a kind smile and in the gentlest tones, said to him, as he gave him in return his own walking stick mounted with gold and bearing his own crest:

"Here, my good man, when any one asks you again what right you have this way, show them this, and tell them I gave it to you."

That was what the father did to his returned prodigal son. He put a ring on his finger. It was a sign of sonship which he could show to any one who might tell him he had no right there.

Business Man (to friend), "Education? Bosh! Look at Browne's son. He's got his M.A. and his B.A., but he still has to rely upon his PA!"—*Tit-Bits.*

# THE HOMILETIC YEAR — June

## CHILDREN'S DAY COMMENCEMENT

### Children's Day

Although Children's Day is observed in a variety of ways in different parts of the United States, usually on the second Sunday in June, it is encouraging to note that in the plans and programs prepared for this occasion, our churches have adhered to the original purpose in designating such a day in the Church calendar.

A special effort should be made, through personal invitation and publicity methods, to secure the attendance of every father and mother with the children.

#### Children's Day Talk

563

There are three sorts of people in the world (little or big), and each sort may be likened to a boat. Which boat most fairly represents your life?

I. First, there are the people who are like row-boats. They have to be pulled wherever they go. Sometimes it is a hard struggle to keep them pointed the right way.

II. Next are the people who are like sailboats. If the wind blows east, that is their direction. If it blows west, they go that way. Of course it is possible for them to "beat against the wind," but rarely if ever are they found doing it. Their main tendency and purpose incline them to follow every wind of emotion or of popular sentiment.

III. Finally, there are folks who are like a steamboat, people who ride against wind or tide. and are not so much dependent upon circumstances. Of course we cannot press the figure too far, but it is fair to say that these generalizations define the attitude of many people today. Which boat are you like?

IV. People are like boats in other ways. Some seem made for pleasure, some for carrying freight; others, for carrying passengers. Some are trim and taut, with lines of real beauty, and are well kept in every way. Some go on long voyages, some on short ones. You will look out over river and sea this summer and some day meditate upon the different kinds of boats and their likeness to human life.—A.

#### Rhoda, A Girl Christian

564

"And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda," etc. Acts 12:13-16.

Rhoda and Miriam are the only girls of the Bible whose names we know. Rhoda was evidently an earnest Christian, and occupies an important place in the records of the early Church. The mention of her name, the memorial of her life, and the fragrance of her service are abiding marks of her precious testimony for Jesus. Rhoda means a rose, the emblem of beauty, sweetness and fragrance, and these certainly were some of the features of Rhoda's character.

On a girl's tombstone in France there is a rose

nicely carved with these words underneath: "She was just like that." And this is the picture of the Holy Spirit has drawn of Rhoda in the New Testament. A bright, beautiful blessing, "She being dead yet speaketh."

I. Rhoda was a true Christian. But you ask, How do you know? She was in fellowship with the Church, Acts 2:47. She was interested in the prayer-meeting—prayer, the evidence of life, Acts 9:11. She was glad when Peter was released; Christian love a family mark; grace, life, and fellowship, all true marks of a real Christian.

II. Rhoda was a careful Christian. She was placed on guard. No doubt she was set to watch and listen whilst they prayed. There were many enemies about, Acts 12:1. She used her ears well. She hearkened carefully. She used her tongue wisely. She asked who was there. She was very quick. She recognized Peter's voice. Grace makes us wise. Danger makes us careful. Love makes us quick.

III. Rhoda was a warm-hearted Christian. "She opened not the gate for gladness." Rhoda got a little excited, still there was real joy. Her whole soul responded to the fact that prayer was answered and Peter released. There were three good reasons for Rhoda's gladness. Rewarded faith, answered prayer, and relieved anxiety. These blessings are always means of great joy and happiness.

IV. Rhoda was an active Christian. "She ran and told how Peter stood before the gate." She had a quick ear, warm heart, nimble feet, and a ready tongue, all alive for Jesus. If we are not like this, let us breathe that oft-repeated prayer in Psalm 119:25, "Quicken thou me according to Thy word."

V. Rhoda was a useful Christian. She was most useful to the Church then and has been ever since. It was only very humble service, but it has been recognized and recorded. It is a guide and pattern for every follower of Jesus. It was wise, hearty, helpful, happy service for the Lord. So every Christian, young or old, with head clear, heart warm, soul glad, faith strong, feet shod, and the tongue touched by the Holy Ghost can do wonders for the Church and the world too.—*Rev. Charles Edwards.*

#### The Heart of a Child

565

"Behold what manner of love the Father hath bestowed on us." 1 John 3:1.

Eva said to Topsy in "Uncle Tom's Cabin," "Oh, Topsy, poor child, I love you! I love you because you haven't any father or mother or friends, because you have been a poor, abused child." The eyes of the black child were filled with tears, large drops fell on Eva's white hand.



The darkness of Topsy's heathen soul had been made bright with the rays of love.

I. Does not the voice of Christ's love whisper to every troubled child, "I love you, I died for you; my arms are open to you. Come unto Me and rest in my bosom."

II. Is not a child the masterpiece of God's creation, and is not our loving and caring for the least of these little ones manifesting our love to him? Is not feeding and watching over the millions of hungry, homeless children in Europe, doing work for him who gave himself for us? Are the thoughtless rich heedless of the cry of the children? Then they are forgetting him, the "Inasmuch" Redeemer. Does not every child possess unknown powers of usefulness and greatness? Our help may plant seeds of kindness that will grow into flowers and fruits for the Paradise of God.

III. If earth is crammed with heaven and if every common bush is afire with God, how much more is childhood full of infinite possibilities. Is it not holy ground where children are walking? Should we not take off our shoes as we mingle among them? The need and comfort, education and training of playful childhood are now and here and everywhere around us. Is not every day a vessel into which we may pour our love to quench the thirst of childhood?—*Rev. E. W. Caswell.*

#### Children, Christ Surely Receives 566

Francis Xavier was engaged in his missionary work, and hundreds kept coming until he was literally worn out. "I must have sleep," he said to his servant, "or I shall die. No matter who comes, do not disturb me; I must sleep." Hastening to his tent, he left his faithful attendant to watch. In a little while, however, the servant saw Xavier's white face at the tent door. Answering his call, he saw on his countenance a look of awe, as if he had seen a vision. "I made a mistake," said the missionary, "I made a mistake. If a little child comes, waken me."—*J. R. Miller, D.D.*

#### A Hive of B's 567

B hopeful, B cheerful, B happy, B kind,  
B busy of body, B modest of mind,  
B earnest, B truthful, B firm and B fair,  
Of all Miss B havior, B sure to B ware;  
B think, ere you stumble, of what may B fall,  
B true to yourself, and B faithful to all.

—*Endeavor Times.*

#### At Seven 568

She was only seven years old, Eileen Martin, the section foreman's daughter, as she stood up to a telephone at the little town of Alta, Cal., telling the agent at the nearest station that a rail was broken. Childlike, she knew the semaphore signals, she had come to the track to see the Overland Limited whirl by, and had watched the long finger drop, letting the train into the block. "I'm pretty little, but I'll try," she said, when the station agent asked her if she could not stop the train that was past him, and started out with her sister of fourteen who had just appeared. They ran down the track, stopped the train, and saved

a wreck. Pretty much every primary school in the city ought to hear of Eileen's "I'm pretty little, but I'll try." The alert attention knew the semaphore signal, the quick wit understood what a broken rail meant, the decision and initiative sought the telephone, the courage of herself and her sister started them up the track, waving their aprons to stop the big Overland Limited as it bore down upon them. And she was only seven years old.—*Christian Herald.*

#### Ten Commandments 569

Are some of you too little to remember all the long Commandments? Here are some lines the editor learned at school when he was a little boy; it is called Scott's short version of the Ten Commandments:

1. Thou shalt not have more Gods but me.
2. Before no idol bow the knee.
3. Take not the name of God in vain.
4. Nor dare the Sabbath day profane.
5. Give both thy parents honor due.
6. Take heed that you no murder do.
7. Abstain from words and deeds unclean.
8. Nor steal though thou art poor and mean.
9. Nor make a wilful lie nor love it.
10. What is thy neighbor's do not covet.

#### Worth of a Baby 570

In a remote district of Wales a baby boy lay dangerously ill. The widowed mother walked five miles in the night through drenching rain to get a doctor. The doctor hesitated about making the unpleasant trip. Would it pay? he questioned. He would receive no money for his services, and, besides, if the child's life were saved, he would no doubt become only a poor laborer. But love for humanity and professional duty conquered, and the little life was saved. Years after, when this same child—Lloyd George—became Chancellor of the Exchequer, the doctor said, "I never dreamed that in saving the life of that child on the farm hearth I was saving the life of the leader of England." This is a good Children's Day lesson. In working for the little ones we never know how much we are doing.—*H.*

#### The Snail in the Lobster Shell 571

Here is a good Children's Day story from *The Lutheran*.

A little snail that lived by the ocean noticed with envy the big and beautiful shell in which the lobster lived.

"Oh, how this little shell of mine pinches," whined the little snail. "What a grand palace the lobster carries on his back. I wish I lived in his place." Oh, wouldn't my friends admire me in that shell! Think of a snail living in a mansion like that."

In time a wonderful thing occurred. The watching, envious snail beheld the lobster walk right out of his shell to grow up in another, larger one. When the empty, metallic green shell of the lobster lay neglected on the beach the snail said, "Now I shall have my wish. Hurrah! The little snail is going to live in a lobster shell!"

In his pride he cried out to the birds overhead,

"Ah, the little snail is going to live in a lobster shell."

He cried to the cattle in the field, "Oh! Oh! now you shall see. The little snail is going to live in the lobster shell!"

So the birds and the cattle in the fields were curious and they watched the little snail. The snail pulled himself loose from his own little shell, and cried, "Well, I'm glad to say I'm through with you. Good-bye. You've pinched me and pressed me for the last time. I am going to live in the grand lobster shell."

The birds and the animals saw the little snail proudly crawl into the towering lobster shell and he huffed and puffed and blew and gasped in an effort to make himself fit. But with all his efforts he felt very small inside the grand lobster shell. He grew tired, too. That night he died because the great empty shell was so cold.

A wise old crow then said to his boy and girl crows and to every other boy and girl that cared to listen: "You see. That's what comes of envy. What you have is enough. Be yourself and save yourself from a lot of trouble. How much better to be a little snail in a comfortable shell than to be a little snail in a big shell and freeze to death."

#### Jesus Loves the Little Children 572

"Jesus loves the little children  
All the children of the world,  
Black and yellow, red and white,  
All are precious in his sight.  
Jesus loves the little children  
Of the world.

#### A Prayer for Children 573

"Help us to do the things we should,  
To be to others kind and good.  
In all we do, in work or play,  
To grow more loving every day."

#### Do Not Quarrel 574

Martin Luther once said: "If two goats meet each other on a narrow path above a river, what will they do? They cannot turn back; they cannot pass each other; if they were to butt at each other, both would fall into the water and be drowned. What, then, will they do? Nature has taught them—one to lie down, and the other pass over it. Thus both are unhurt. So should one man do to another—let himself be trodden under foot, rather than quarrel and contend."

#### The Cloak of Happiness 575

There is one nice thing about happiness, it is always big enough for two. One can not very well wear it alone. It is something that must be shared in order to get the good out of it. There is a story told of a little boy who came into the house and said he wanted a playmate because all games were made for two or more persons, and playing alone was no fun. Even candy, he said, didn't taste good unless there was some with whom he could divide it. That little fellow was right. The things we share with others are always more fun and have a better taste than when we are alone.

Happiness is never happiness until there are two or more in the game. It is just like an immense

coat, which we may stretch and stretch, and the bigger we stretch it, to reach the most people, the happier that happiness becomes. When we try to wear that coat alone it seems like a great heavy blanket and seems to cause a smothering effect upon us. Happiness and share travel together. To have one without the other is impossible. Try it and see how far you can make your bit of happiness reach.—*The Girls' Friend.*

#### Children's Day Lesson 576

God is good, the sky is saying,  
God is great, the hills declare,  
God is love, the flowers are telling,  
God is round us everywhere.

#### The Story of An Ear of Wheat 577

In the church tower of a town in Germany there hangs a bell, and on this bell there is the image of a six-eared stalk of wheat with the date, October 15, 1729, engraved upon it.

The first bell that was hung in this tower was so small that its tones could not be heard at the end of the village. A second bell was wanted, but the village was poor and there was not the needed money. Every one gave what he could, but the united offering did not amount to enough.

One Sunday, the schoolmaster noticed growing out of the church wall a green stalk of wheat, the seed of which must have been dropped by a passing bird.

The idea struck him that this stalk of wheat could be made to produce the second bell. He waited till the wheat was ripe, and then plucked the six ears on it, and sowed them in his garden.

The next year he gathered the little crop and sowed it again till he had not enough room in his garden for the crop, so he divided it among the farmers, who sowed the ears until the eighth year the crop was so large that when it was sold there was money enough to buy a beautiful bell with its story and birthday engraved upon it, and a cast of the stalk to which it owes its existence.

We may not be able to speak great words, but we can speak kind and true words; we may not be able to do great deeds, but we can do helpful and loving deeds. And these, with the blessing of the power of God's Spirit in our lives, will result in untold good and our reward will be sure. Are not these good lessons for us to learn here on Children's Day?

#### How Nice It Would Be! 578

How nice 'twould be if knowledge grew  
On bushes as the berries do;  
Then we would plant our spelling seed,  
And gather all the words we need.

And sums from off our slate we'd wipe  
And wait for figures to be ripe.  
And go into the fields and pick  
Whole bushels of arithmetic.

Or, if we wished to learn Chinese,  
We'd just go out and shake the trees,  
And grammar then in all the towns  
Would grow with proper verbs and nouns.

And in the garden there would be  
Great bunches of geography,



And all the passers-by would stop  
And marvel at the knowledge crop.

### A Little Talk About Clocks 579

From the earliest time in human history men have felt the need of finding some way to tell the time of day. Before clocks were invented people used sun dials. The sun dial throws a shadow, and as the sun changes its position in the sky, so the shadow moves on the sun dial, and by marking the places on which the shadow falls at different hours of the day, people could tell the time. But there was one great drawback to the use of the sun dial. If the day was cloudy, then the sun could not throw its shadow on the sun dial, and so a different method of keeping the time had to be found for rainy days.

The sand glass was another ancient timekeeper. By putting a lot of sand in a large glass vessel with a tiny opening at the bottom, and measuring the quantity of sand that would run out in an hour, the time could be measured. But there were objections to the sand glass, for sometimes the sand would clog, and some clever person invented an instrument called a clepsydra or water clock. This measured time by the quantity of water that escaped from a small hole in a reservoir. Great pains were taken in manufacturing these water clocks, and they were made so skillfully that they answered the purpose very well.

The first clocks that were run by machinery such as we have now were made many hundreds of years ago. Some of the cathedral clocks in England that are in use today, were made five or six hundred years ago.

Now, children and young people, are there not many lessons we could well learn here on Children's Day from these thoughts about clocks? One is the great value of time. Do you measure it? Do you use it well? Another is about how rapidly time passes and so opportunities slip by. Another is about the danger of losing time, the danger of delay, and especially in the matter of religion and the duty of becoming a Christian. Now is the accepted time, today is the day of salvation.—*H.*

### Did It Pay? 580

When Queen Victoria was a little girl, her mother purposely left the papers containing the line of succession to the throne of England where she would find them. After a while the little queen-elect came to her mother with the question: "Mother, who is to be the next heir to the throne after Uncle William? It looks as if I am."

"Yes, daughter," said her mother thoughtfully, "you are."

The little princess answered not a word, but stood thinking deeply as she saw the responsibility of the nation upon her young shoulders.

Suddenly she turned, and lifting her sweet, young face up to her mother's she said earnestly: "Then, mother, I will be good!"

The childish resolve was never forgotten and Queen Victoria's long reign was one of unusual blessing and happiness.

You may never be called upon to be ruler of nations, but every day you will have to be ruler

of your own heart, and no resolve that you can sincerely make will bring more peace, happiness, and blessing into your life than Queen Victoria's motto, "I will be good."—*The King's Own.*

### What I Would Do

581

If I were a rose

On the garden wall,

I'd look so fair

And grow so tall;

I'd scatter perfume far and wide,  
Of all flowers I'd be the pride.

That's what I'd do

If I were you

O, little rose!

If I were a bird,

With nest in a tree,

I would sing a song

So glad and free.

That birds in gilded cages near

Would pause, my wild, sweet notes to hear.

That's what I'd do

If I were you,

Oh, gay, wild birds!

Fair little maid,

If I were you,

I should always try

To be good and true;

I'd be the merriest, sweetest child

On whom the sunshine ever smiled,

That's what I'd do

If I were you,

Dear little maid!

### The Fox Outwitted

582

This is an old story which you can tell on Children's Day.

A fox one day met a cock who was famous for his wisdom, and the two began to talk.

"How many tricks can you do?" asked the fox.

"Three, if I tried," answered the cock! "How many could you?"

"I could do three score and three if I were to try," said the fox.

"Tell me about some of them," said the cock.

"Well," said the fox, "one thing that I can do is to shut my left eye and give a great shout. It isn't every animal that can do that."

"That's easy enough," said the cock.

"Let me see if you can do it," said the fox.

The cock shut his left eye and crowed as loud as he could: "Cock-a-doodle-do!"

But he shut the eye that was next to the fox, and before he could think, the fox had grabbed him by the neck and started to his den with him. The farmer's wife saw what was done, and as Reynard came scampering down the road, she cried out: "Drop that chicken! He belongs to me!"

"Tell her that I belong to you," said the cock to the fox, as he fluttered and gasped for breath.

The fox opened his mouth to do so, and the cock sprang quickly away and flew into a tree where he was out of reach. As the fox slunk away among the bushes, the proud fellow shut one eye and gave a loud crow: "Cock-a-doodle-doo-oo!"

# Commencement

## Knowledge Is Power

583

In a great factory one of the huge power machines suddenly balked. In spite of exhortation, oil and general tinkering, it refused to budge. Production slowed down and the management tore its hair.

At last an expert was called. He carefully examined the machine for a few minutes, then asked for a hammer. Briskly tapping here and there for about ten minutes he announced that the machine was ready to move. And it did.

Two days later the management received a bill for \$250.00, the expert's fee.

The accountant was a righteous man and objected to the overcharge. He demanded a detailed statement of the account. He received this:

To tapping machine with hammer ---\$ 1.00  
To knowing where to tap----- 249.00

Total-----\$250.00

## Scope of Education

584

It must include the training of body, mind and soul. Our bodies are intended to be temples of the Holy Spirit. God would have us strong, vigorous bodies. Good care and training can make them and keep them such. A trained mind and a clean soul in such a body makes manhood complete.

Intellectually, our aim must be to know the truth, since the truth makes us free. Ignorance is bondage. Truth must become part of our life. The mere fact of knowing a thing, does not make us free. The truth must get into our very nerves. It must be lived.

And then all knowing must be linked up with eternity, in order to give it real value. With this in view, no accomplishment is lost, though life may be of a short duration.

The marks of an educated man, then, are a well developed common sense; a broad viewpoint of life; charity towards other people, who hold different views; the highest aim must be to serve mankind, by means of which to serve God and glorify him.—*Karl Kaupp.*

## True

"The best investment of today is in making the men and women of tomorrow."

## The Omniscience of the College Student

585

The student who wrote that the Pilgrim Fathers came to this country to build an insane asylum in the wilderness was as near right as the other student who wrote in his examination papers that "Martin Luther did not die a natural death, but was excommunicated by a bull." "Richard II" is not the only one "said to have been murdered by some historians;" haven't Napoleon and Caesar been murdered by H. G. Wells? The student whose examination papers had it that "People go to Africa to hunt rhinostiches," and that "A skeleton is a man with his inside out and his outside off," can occupy the entire sofa by himself; he "takes the bakery."

And yet we must admit into the company of student omniscience the three hopefuls who answered their questions thus: "Lloyd George is the Prime Mixture of England;" "The strength of the British Constitution lies in the fact that the Lords and Commons give each other mutual cheek;" and that "Julius Caesar was renowned for his strength; he threw a bridge across the Rhine."—*Central Christian Advocate.*

## Address to the Graduating Class

586

And now gentlemen of the graduating class:

This is an occasion when your hearts are light and happy. The work of four hard long years has been brought to a successful close and you will soon receive your certificate of reward. This is the moment for which you have lived. On all sides and from all directions there come congratulations and felicitations. The whole world seems full of good wishes of joy, happiness and success for you. And it is so. I rejoice with you, my brothers, from my heart that you have been weighed in the balance and found worthy.

You are going out from your Alma Mater amid a blaze of glory, and the blare of trumpets as it were. Ere the sound of the trumpets shall have died away you will find yourself ushered into the great big world which is unknown to you and which knows you not. Then your life will begin. The world will judge your ability and capacity for work. On that depends your success in life and your value to life. You will only be a young man; apparently you will not amount to much. Recognition and appreciation of your worth will be slow in coming to you. Nevertheless work on. There is still much for you to learn. Do not let an opportunity to increase your knowledge in any direction slip by. Familiarize yourself with anything which you may be called upon to do in the future. So that in case you are called upon to do it, you will not have to say, "I do not know." Keep up your enthusiasm for your work and life. You will have many cold, wet, clammy blankets thrown on you to dampen your ardor. Never mind, keep your enthusiasm and zeal.

Keep up your religion. If you haven't any, get something in which you believe and worship. And for which you will live and die. You must have something; some abstraction outside of self or else you will become self-centered, self-sufficient, selfish men. Remember that many lives are coming under your influence for good or ill and the standard of your life will be theirs.

Go forth with the pattern of life I have given you and show forth in deeds the life I would have you live. Work, be faithful and keep company with God. Fare thee well, may God be with you till we meet again!—*Rev. Edward S. Travers.*

## How to Find Your Life-Work

587

1. Trust God's wisdom and love. He knows what is best for each one of his children and will give the best to every one who will follow his leading.

2. Accept God's plan for your life. God has a



loving and wise plan for the world and for each of our lives in relation to his plan for the world. As we share God's life, we must share in his purpose and program. He desires each one to take the largest possible place in that program.

3. Obey habitually the known will of God. "Obedience is the organ of spiritual knowledge." By doing each day the revealed will of God for that day one becomes more and more sensitive to his will in all questions of conduct and life.

4. Acknowledge God's ownership in your life with all its powers and possessions. Expect the same kind of guidance from God with reference to going into business or professional life that you would expect in order to go into the ministry or mission field.

5. Study the needs of the world. You will thus open an important channel of knowledge through which God can speak. One of Christ's commands is, "Lift up your eyes and look on the fields."

6. Saturate your mind with God's thoughts. This may be done by developing habits of Bible study, meditation and communion with God.

7. Pray that the laborers needed may be thrust out by the Lord of the harvest. One cannot really pray for this without being willing to follow God's will concerning his own life-work.

8. Develop your latent capacities through education and use. Secure the best possible preparation for the work of your life. Many positions are open to college-trained men and women that are not open to others. The more fully one develops his own latent powers the higher the responsibility he is able to carry.

9. Use your own mental processes. God has endowed you with powers of self-analysis, observation and judgment. When under the direction of God's word and spirit these are important means of discovering his leadership.

10. Consult friends of spiritual insight and discrimination. God very often sends important messages to us through human channels, and also uses us to convey his message to others.

11. Learn to overcome temptations and obstacles. This is one of the best ways of discovering our available resources in God. All great leaders have had to overcome great difficulties. Your power to help others will be largely in proportion to your own successful conquest of obstacles.

12. Trust your highest impulses. They are from God. They may come at an early age. Many of the present leaders of the church were strongly impelled toward a Christian life-work before reaching the age of eighteen.

13. Ask for divine guidance. There are many promises that God will guide his children, as they ask for guidance and are willing to follow it.

14. Receive and obey the Holy Spirit. Christ has promised this supreme gift to all his disciples to guide them into fulness of truth and life.—*Rev. J. Campbell White.*

#### Christian Education 588

Victor Cousin, in addressing the French Chamber of Peers, said: "Any system of school

training which sharpens and strengthens the intellectual powers, without at the same time affording a source of restraint and counter-check to their tendency to evil, is a curse rather than a blessing." This points clearly to the imperative necessity not of education alone, but of Christian education.

#### A Cruel Schoolmaster

An indignant mother wrote thus to the principal of an academy:

"Dear Sir: My son writes me that he has to study too hard. He says he has to translate fifty hexameters of Latin a day. I looked 'hexameter' up in the dictionary and find it a poetic verse of six feet. Now that makes 300 feet or 100 yards of poetry for my poor son to translate each day. I think about half a hexameter, or six inches, of this Latin is enough for a boy of his age."

#### Education

The feelings are to be disciplined, the passions are to be restrained; true and worthy motives are to be inspired; a profound religious feeling is to be instilled, and pure morality inculcated under all circumstances. All this is comprised in education.—*Daniel Webster.*

#### To a Women's College

In 1836 came the first successful attempt at better things. The Georgia Female College and Mount Holyoke and Emma Willard's School were established about this time.

Before these doors to woman's higher education opened the question might have been asked, as some one has facetiously put it, as to "just what was the precise degree of ignorance required for a proper female character." It is recorded somewhere that, at the time of the opening of the Georgia Female College, a gentleman of large means and liberal views as to his sons' education thus answered this question, when appealed to for help for this Southern pioneer in the feminine educational field, he said that "all that a woman needs to know is how to read the New Testament and to spin and weave and make clothes for her family." The "exact degree of ignorance required" for women is still an open question in the minds of some.

It may be interesting to remember that the next attempt to keep step with the great onward march toward woman's intellectual betterment was made at Oberlin, Ohio, in 1837, when Ohio fell into line, only a year after the charter was granted to Mount Holyoke. In this year Oberlin received four young women into its Freshman Class. Three of the four, we are informed, graduated four years later from that college. President Fairchilds was of the opinion then, and so expressed it, that these women graduating in 1841 from Oberlin were the first women in America to receive a college degree.

Going back to 1800, not a college in this land out of the twenty-four then existing admitted women. Of the seventy-five colleges founded in the decade from 1861-1870, four-fifths admitted women.

The great movement, however, in favor of woman's higher education in this country cul-

minated much later even than the Civil War. I said culminated; it has not culminated yet. While Vassar, incorporated in 1861, is acknowledged to be the first well-equipped woman's college in this or any other country, it was the next two decades after the close of the Civil War that brought larger things with them for our mothers and sisters than all history up to that time had produced. Wellesley and Smith followed Vassar by fourteen years in 1875. These were the happy days that flung the doors of many State Universities open to the anxious faces of women.

Strangely enough, the University of Wisconsin led in 1863; the University of Kansas followed in 1867; California, in 1870; Cornell, in 1872; then Bryn Mawr began its work in 1885.

One can not view these figures without amazement at the terrific speed at which we have recently been moving in this mighty work. The last quarter of the nineteenth century was the maker of educated women. There is no finer sign of advancing civilization visible than is this. And this is but a beginning.—*Rev. John Grant Newman, D.D.*

# Great Texts and Their Treatment

## Second Series on Lord's Prayer

REV. RICHARD H. K. GILL, Ph.D., Jarrettsville, Md.

### I. LORD TEACH US TO PRAY

His fatherhood and our sonship encourages us to ask confidently. We should possess a spirit of earnest, dignified separation from the world, with earnest, simple, filial submission to his will.

Prayer is of the heart, not the lips. Vain repetitions, much speaking, forbidden. Pharisees praying on street corners. Christ called them whitened walls. Prayer to a common Father levels all human distinctions. We are at once a child—"Father." A worshipper—"Hallowed be Thy Name." Subject—"Thy kingdom come." Servant—"Thy will be done." Poor—"Give us." Debtor—"Forgive." Our need the source of our petition. Our relation to the Father and his compassion, ground for our faith. Bread was loaned the neighbor only when his need was impressed. He persisted until he obtained it. Much depends upon our life and attitude. Jeremiah in dungeon. Peter in prison. Paul in stocks. He commands—"I say unto you, ask, seek, knock." Faith asks. Hope seeks. Confident love knocks.

Prayer includes desire, submission, dependence, diligent use of means at hand, humility, faith, perseverance all at once. Concentration. A youth burning incense in the temple with Alexander dropped a coal upon his hand, but never flinched until worship ended. We must regard God's universal law, and man's universal need. Observe your needs, not your wants. Circumscribe your desires. We want things God does not promise. What we think bread may be a stone. What looks a fish may prove a serpent. Paul's thorn was not removed but he did receive more grace.

### II. OUR FATHER

The idea of fatherhood reveals the true nature of God. He is our father by creation, redemption, adoption. We acknowledge a personal God. Jesus at once makes himself Brother and God. Father of us all. We are brethren together in one great family.

As Father we may expect of him love, mercy, protection, enlightenment, discipline, free intercourse, inheritance.

As children, the Father may expect of us, childlike faith and confidence, filial submission to his

will, childlike reverence, love to his other children, heavenly-mindedness.

### III. HALLOWED BE THY NAME

The Father's name honored and revered. As the expression of himself we acknowledge his sanctity by thought, word, obedience. How we would fight, if necessary, to defend the honor of our earthly father! The Old Testament names, Elohim, El Shaddai, Jehovah, are not so endearing.

We pledge ourselves to honor all things pertaining to Him—his Word, his day, his sacraments, his ministers, his people, his Church.

We bewail: All atheism, and agnosticism, all ignorance about God, errors concerning God, lightly esteeming his gifts, neglect of his worship, lightly or profanely using his name. Some sins seem to offer an excuse of pleasure or profit, but profanity has no earthly excuse. Also all perversion of his law of retribution, or his plan of salvation.

We hallow his name by accepting him, setting him highest in our thought and ambition, trusting him, speaking his name with highest reverence, loving him, by zealous worship and work, by keeping his day holy, by giving him filial obedience, our loyalty and sympathy and by grieving at the failure of his Church or his children. Moses was so grieved and heartbroken at the sight of idolatry that he cast down the tables of the Law. Stand up for his truth, spread it. Prefer the honor of God's name, and his cause before all things—credit, profit, pleasure, or even life. By holy conversation and life. The greatest honor to his name is souls coming to him. Then, with our whole life and energy let us strive to bring souls to him and so help to bring the world to Christ.

### IV. THY KINGDOM COME

This may be interpreted as the rule of righteousness on earth. Only the rule of Christ in the human heart can bring righteousness on earth and hasten his coming or fit for the kingdom above. The kingdom of God is not meat and drink, but righteousness, and peace, and joy.

The kingdom of God in the human heart is the divine ideal for life. The divine ideal is the only



true criterion by which to judge individuals, society, enterprises, or institutions as to their real worth.

There is evidence of its coming—higher moral ideals, disappearance of slavery, elevation of womanhood, prison reforms, humanitarian treatment of imbeciles, vice crusades, settlement work, orphanages, hospitals, homes, prohibition reform, etc.

This kingdom is not a thing to be seen, but a power to be felt within. If God is king let us trust him, fear him, obey his law. He will protect us. He will finally subdue his enemies. But this must be accomplished by our faithfulness. The Athenian temple of Honor could only be entered through the Temple of Virtue.

How may we know that the Kingdom is in our hearts? Are we living a new life? Are we cleansed? The kingdom of Grace here in our hearts is just the beginning of the everlasting kingdom in our souls, differing only in time, place, condition and extent. This one a fight; that one, peace after victory.

One may be moral, prudent, temperate, make a glorious profession, frequent the ordinances, have a horror of sin, be benevolent and kind and yet miss heaven. Ye must be born again.

We may promote his kingdom by, 1. Serious meditation. 2. Daily prayer. 3. Studying his law. 4. Make religion our business. 5. Keep busy at it. 6. Cheerful obedience. 7. Communion with the saints. 8. Accept his terms. 9. Stand square on all moral issues. 10. Live and vote as you pray. 11. Adopt heaven as your goal and Christlikeness as your ideal for life.

#### IV. THY WILL BE DONE

We confess the stubbornness of our will, and profess sorrow for it. We voice a desire for grace to conquer it. But we must exert every effort, consent for God to have his way. We pledge to back our prayer with our efforts for God's will in our lives and the world around. "On earth as in heaven." Reverently. Sincerely. Zealously. Fervently. Cheerfully. Perseveringly. Uninterruptedly. Angels for ideals, not men. Perfectly, giving God the best that is in us. A little girl in the primary department when asked what this means, said, "Why in Heaven they just do it without stopping to ask questions."

Study to know God's will. Be not conformed to this world, but transformed. Conform your natural with your moral and spiritual desires. Our example will help others, and our prayers will strengthen them. Not mere passive submission, our acting, doing. We suffer many preventable calamities, and attribute them to God. No need of standing still and being knocked down by a car. Get out of the way. Shun evil.

We must know God's will through his Word. Angelic obedience is the ideal for life. There is perfect obedience of God's will in heaven, and doing it will help to bring a taste of heaven here. God's will is sovereign, wise, just, good, gracious, yet irresistible. It is always best for us.

Doing God's will is requisite because: He has just claim on our service. It is the design of God's

Word to make us doers. By it we evidence our sincerity. It demonstrates the power of the Gospel. It shows our love for his Son. It is always to our credit and honor. It makes us Christlike. It brings peace and contentment in life and in death. Face heavenward, and remember that is your goal. Forsake sin. Live a clean life. Love one another. Promote his church with prayer and deeds. Manipulate both work and play so as to promote his kingdom.

#### CO-OPERATION ILLUSTRATED

What co-operation means is well expressed in the following clipping:

You have a dollar,  
I have a dollar,  
We swap.  
Now you have my dollar  
And I have yours.  
We are no better off.

You have an idea,  
I have an idea,  
We swap.  
Now you have two ideas.  
I have two ideas.  
Both are richer.  
What you gave you have.  
What you got I did not lose.  
This is Co-operation.

#### A NEW SPECIAL DAY

The most recent "special" Sunday to be observed in the Church is "Whole Family Day," which was set for the third Sunday in March, but is appropriate at any time. Each family is asked to be present and to sit together in the church and the ministers are asked to preach a special sermon on the Home. A part of the program is to reach other members of the family where only a few are now members of the Church. It is a pity that "Whole Family Day" could not be observed every Sunday, at least in the matter of all the members of a family sitting together in a church.

#### FOR THE COMMENCEMENT SEASON

"The way these colleges scatter around their degrees is absolutely nauseating. Every Tom, Dick, and Harry with a little cheap notoriety can figure on getting one. The whole system is absolutely indefensible. Don't you think so?" So said one brother to another, as they stood in conversation. "Yes," said the other, "I didn't get one either."

#### IS THE "RELIGIOUS CHEST" COMING?

Toledo has just completed a financial campaign for a group of interdenominational agencies. Cincinnati is planning to unite "these interdenominational agencies as the social agencies have been united, and to make one annual appeal together instead of separate appeals at different times."

Patronize our advertisers and mention *The Expositor*.

# HOMILETIC DEPARTMENT

Rev. John Timothy Stone, Rev. Fred G. Bulgin, Rev. J. H. Whillans, Rev. S. Conger Hathaway, Rev. W. Franklin Harkey, Rev. Henry F. Burdon, Rev. Leslie F. Dunkin, Rev. C. O. Martindale

## The Soul's Vision

REV. JOHN TIMOTHY STONE, D.D., Chicago, Ill.

Text: "And the Lord opened the eyes of the young man and he saw." 2 Kings 6:17.

Dothan was a hill town set out from the surrounding country among the Judæan mountains—a point on the great caravan highway. It was known somewhat previously in history. God had spoken to others there and God had given his vision to others, but it was also where the prophet of God, Elisha, was resting.

Word about Elisha came to the Syrian King who could not understand why his every maneuver was known to the foe, and thinking, naturally, that some one in his camp was a traitor, it provoked the question whereupon the answer came: "There is no traitor, but that man of God, Elisha, knows what you are thinking and saying in your bedchamber. He is a man of God." So the King said: "Then, this is the man we must capture," and he sent chariots and horses and a great host who surrounded this little town by night.

In the early morning the servant of Elisha went out and behold! they were surrounded with Syrians. In his fear he went to his master, Elisha, and said, "Master, what can we do? we are surrounded on every side. There is no escape!" But, calm and strong, this man with a vision replied: "They that are with us are more than they that are with them." Then he prayed, "O, Jehovah, open the eyes of the young man that he may see."

Physical blindness is never so hard and dire in its results as spiritual blindness. The souls of men are greater than their bodies. Men have overcome physical blindness. Why, if it had not been for a printer, stricken in his earlier life with blindness, the blind could not read today, but that genius, Moon, was able to invent a system whereby tens of thousands have read the Gospel Story, and know the saving power of Jesus Christ. They have read it with their sensitive fingertips, because that man who was blind used his limitation to the glory of God. Whether it be a Helen Keller, or a great musician sitting at the organ sending forth harmony, and meanings that the world had not known before, there is something far beyond the physical limitation, for men have attained marvelously. But, spiritual blindness has no remedy.

The lessons before us are so many, we must limit them.

I. First, we must remember that if we have this spiritual vision we may be enabled to see the unseen, and know the unknowable, and use the impossible to attain the impossible for God.

This spiritual vision gives us the far view of opportunity. There is today much to discourage,

and the man whose heart is not inspired by divine things sinks gradually into a lethargy of soul and cares not, and opportunity loses her sovereign sway. He loses responsibility. He loses a sense of the chance which life may give. He becomes dull in his intellect, careless in his habit and manner, and loses the will-power to act. But the soul that sees attempts the impossible for God and has the far view. He is not living simply for a day, but is living for a future.

Many of the problems of the present day will never be solved by those of us who are living now, but by our children. The great questions of Europe can never be solved by a mere system, but we must work toward an end.

What educational system is worth the paper on which it is written without the far view of attainment? Why are we so anxious about the child who is in the first grades and so careful as to the instruction which that child receives? And why do we watch that scholar in its development from grade to grade? Because the growing child solves the problem of the later student. It is the far view. It has always been so in government. We have just begun to realize that some of the statements of George Washington, Alexander Hamilton, Benjamin Franklin, John Marshall and Patrick Henry have been the words that are finding their real place in the moments in which we live.

Perhaps, we should not judge the men of our own day too severely. We must stand away from the high building to get the right perspective. Too many men and women are judging the experiences and the men of the hour without the true perspective which history must give. Wordworth said so beautifully that time alone can assuage the sorrow of life and give to us the real purpose in God's great plan. So it is that you and I must see with the vision of the soul and with time-revealing faith. This vision is given to those who are keen in their spiritual sight.

II. Secondly, notice that the vision of the soul faces the immediate condition and present light of God.

Elisha was a man of God and saw victory where others saw nothing but defeat. With his calm and deliberate judgment he saw God.

The soul's vision takes God into account and sees the divine.

III. Third, notice as well, if you will, that spiritual vision means material leadership. This great host was encamped against the man of God. What chance had he? But the material was overcome. Why? Because this man was greater than the opposing foe, and was above fear of the human



soul. Faith conquers fear. Faith sees God and recognizes invisible leadership. Men of vision and faith have always been leaders.

Amid the turmoil, and perhaps the chaos, of careless and selfish lives, there is a great deal of confusion, wrong and crime in our city, and in our homes, but when men of faith face the real issue, there is no permanent danger, for with faith and vision they become the leaders of their day.

Go back through history and we find that spiritual leadership has met the crisis. This is more especially true in recent centuries where definitions of God's love have been more evident and eminent. God's leaders have led the world in times of crises.

The Revolutionary period discovered men of vision and created souls who always saw God. We see the lonely Lincoln on his knees alone when members of his cabinet had left him in discouragement. And, when a nation hangs in the balance and a great principle seems to have been lost, we see this angular body, as he kneels alone in his room.

IV. Fourth, notice, that spiritual vision has initiative in it, and this initiative is that which suggests remedy.

Whoever dreamed that Elisha could escape? The lad was right when he said: "We are surrounded—there is no chance." Whoever heard of there being a chance when a great general had sent his choicest chariots and horses and army against one man? What chance was there?

But the spiritual leadership of this great soul had initiative in it, and in initiative there was remedy.

The darkest days face many of the nations. What will save them? Will organization? Never. Too many of them are so counter-organized at the present time that it has become a tangled spider-web of network without an individual mind weaving the web. All kinds of intricacies, and multiplicity of organizations will not save them. An ideal will not save them, no matter how it may be humanized. What will save them? Nothing, but the split of brotherhood and Christian leadership, and out of that chaos and in the blackness of the night of the day (for the day has turned to night in many of the old world centers of Europe), a vision must be seen. What will save them? Why the vision that has initiative in it and in that initiative there is remedy. "I can do all things through Christ who strengtheneth me."

Christianity cannot save them, but Christ can. Religion cannot save them, but the Man of Nazareth can, and when his principles of brotherhood touch nations as well as individuals, men will be raised up with vision who can answer the cry: "Master, we are surrounded," with the powerful cry of prayer: "O God, open his eyes that he may see." This thought leads to our next consideration:

V. Fifth, this vision of the soul gives to men power in prayer. This initiative is accomplished through the power of prayer.

Praying men believe in prayer. Men who do not pray ridicule prayer. Men who have no use

for the law, ignore and criticise the law; men who study and practice law, believe in law. Men who will not use any form of medicine or surgery, ignore it and criticise it. Men who save life by medicine and surgery believe in it. Praying men believe in prayer. Men who never pray do not believe in prayer. Why should they?

But the power of prayer grows out of the spiritual insight and vision of the soul.

Are we becoming careless somewhat in our prayer? Is it a mere matter of form, or a matter of generalized strength? Do we pray because we need? We always pray in need. Let a great blow come to our lives and we want a praying man or a praying woman by our side. Let that little child who is more to you than all else, lie with a fever of one hundred and four or one hundred and five and doctors knit their brows and you say: "Won't you pray for us?" No one is cruel enough to say: "Have you been praying through the years?" Why no, you have forgotten all about it. Prayer did not mean much to you. A minister happened to be in your home and a blessing was asked, and your boy at once said: "What's that?" You have forgotten all about the place that prayer has in family altar, but this little child is nigh unto death, and some one must pray, and why should you not want some one to pray?

Have you forgotten the power of prayer? The great volume of prayer that came from hundreds of thousands of earnest lives five or six years ago meant much to this nation and to our boys in France.

In preparing this sermon, I looked over some letters received from the front from the boys of this church, boys of different types and kinds. Many had the request: "Pray for us." "We are glad the churches are remembering us in prayer." Some of them had never spoken of prayer before. Alongside of those letters I read a few from mothers, in which they said: "We are praying with you."

Thank God for a praying people. We cannot forget the power of prayer, but it is so much harder to pray when we are successful than when we are unsuccessful. It is so much easier for a drunken man to be penitent than a sober man; for a man in affliction to realize the need of God, than when everything is going well. It is easier to pray for help when your bank account is overdrawn than when you have an account with four or five figures from which to draw.

VI. Lastly, the soul's vision gives us relief and victory. We know not how it comes. Who among that Syrian host ever dreamed they would be led by the surrounded prophet into the land of Samaria, but the power of answered prayer led that great host, blinded themselves, when they thought they could see, because the man of prayer was the man of initiative, the man of emergency, the man of power, and the man of victory, and victory was the victory of the soul.

Yes, the vision of the soul is the vision of relief and victory. Thus the Saviour of Men died on a cross that the world might know the meaning of Brotherhood and that men might love one another.

# Getting Something for Nothing: Baccalaureate Sermon

REV. FRED G. BULGIN, Harford, Pa.

Text: "He that soweth sparingly shall also reap sparingly; and he that soweth bountifully shall also reap bountifully." 2 Cor. 9:6.

Many years ago, as a young man, this truth flashed upon me as I walked along the street. I can see the street now. It was after a rain and the pavements were all glistening wet. The thought has stayed with me. I see its truth everywhere. Everything preaches to me the sheer impossibility of getting something for nothing. In the long run the magnitude of the harvest will correspond to the liberality of the sowing. It is a law running right through life. The balance will always be kept. You cannot sow sparingly and expect to reap bountifully. On the other hand you cannot sow bountifully and be forever put off with a meager reaping. The balance will always be kept, for it is God who holds it.

And yet the human mind is forever falling under the hallucination that it may be possible, by a little trick, a little manipulation, a new shuffling of the cards, to get something for nothing—or at least next to nothing. The editors of the "Financial World" stated that one hundred millions of dollars are stolen annually from people who can least afford to lose it by means of fraudulent advertising. People who offer big reapings from slender sowings never lack customers.

There is no more striking example of this inveterate habit of the human mind to try to get something for nothing than the age-old problem of perpetual motion. The dream of obtaining perpetual motion is one from which the human mind has never been freed. It is an everlasting hallucination. The ingenuity and the intricacy of the mechanism that has been devised is astounding. Always it is hoped that by some trick no one else ever thought of will the great end be accomplished. And forever its long list of inventors have been doomed to disappointment.

The universe is against them. They are trying to get something for nothing. They forget that no matter how many cogs and balances and pistons and flywheels we may have, you cannot get one grain of motion out of a machine save you feed a corresponding grain of power into it.

Young men and women, you are facing life. You have a work of some sort to do in this world. There is a delusion from which some minds are never able to extricate themselves. It is the delusion that the work of life may be encompassed by short cuts and clever dodges. When this thing gets hold of us we cannot shake ourselves free from the settled belief that it is all a trick, a secret, by means of which some men and women accomplish so much and leave the world everlastingly in their debt.

Avoid it as you would a plague. Be assured of this, there never was a harvest of results gathered

in this world unless there was a heavy sowing of sweat and labor somewhere.

The sowing and the reaping are sometimes far apart. We may sow in youth and not reap until old age. And yet the inevitable law holds, that as is the sowing so shall be the reaping. He that soweth sparingly of his labor shall also reap sparingly of his results. It is an unfailing law that a full price must be paid for supreme achievement. Cecil wrote of Sir Walter Raleigh, "He can toil terribly." Edward Bok, the famous editor of the Ladies' Home Journal, asked the moral of his life, said, "Behind every story of success is a story of hard work and self denial." Jonathan Edwards, the outstanding mind of his time, spent thirteen hours every day in his study. Dumont wrote of Mirabeau the Frenchman, "If I had not lived with him, I never should have known what a man can make of one day. What things may be placed within the interval of twelve hours. A day for this man was more than a week or a month for others." Of John Calvin, who put his stamp upon the thought of succeeding generations, it was said that, "rest and recreations were all but unknown to him." When they remonstrated with him for his too laborious habits, he said, "Would you that the Lord should find me idle when he comes?" These outstanding minds reaped a bountiful harvest; but then, they sowed with no unsparing hand. The gods sell all things at a price, but the gods are never cheated.

We like to think that education is free. Education may be free, but knowledge must be purchased for cash. Brain sweat and nerve energy must be paid down before it is taken away. He or she who pays little gets little in return. It was said of Gibbon, the author of the monumental work on the Roman Empire, that, "he purchased a knowledge of Latin syntax at the expense of many tears and some blood." Truly you cannot get something for nothing.

I turn to the realm of literature and there I find the same inevitable law confronts me. Now is the day of the printing press. Books are produced by the thousands and printed by the millions. Men and women are grinding out reams of literary stuff. They spin gossamer threads out of their imaginations. They weave flimsy, pretty cobwebs. They ride light and sow at a gallop. It is not in this way that great masterpieces are made. We would not willingly let die the masterpieces of John Greenleaf Whittier. He has reaped a harvest of immortality. But there is evidence that his sowing was hard and costly. "Do you write easily, Sir," said his friend Robert Collyer to him. "No, not now," he answered, "I can write no poem which does not bring on a severe headache, which sometimes cripples me for days after it is done."

The great stylist of the Nineteenth century was



John Henry Newman. He is the man who gave us that immortal hymn, "Lead, Kindly Light." We have a chance to watch the patient toil with which he sowed in the field of literary labor. He wrote a book on "Justification." Of that book he said, "I am quite worn out with correcting it. I write, I write, I write again. I write it out fair for the printer, but when I begin to correct the proof it will not do. Corrections multiply, pages are re-written, the whole page is disfigured. I write again until I cannot tell how many times the process is repeated." What a heavy and laborious sowing! But then there has been a bountiful reaping. John Henry Newman has fascinated by his writings the outstanding figures of his day. He has held the master minds of his generation and succeeding generations enthralled by the magic of his style.

And now I come to that most important of all the realms of life. The realm of religion. At first it would seem as though here this law does not hold. We have always emphasized that salvation is free. That it can be had for the taking. They used to tell us the story of "herrings for nothing" to prove that salvation is free. It was about a man who went through the streets crying, "Herrings for nothing." But nobody came out and got them. They could not believe it. So it was said was it with salvation. It was free, but people could not believe it.

It must be admitted that salvation is free. We get it for nothing. We cannot buy it. We cannot work for it. Like everything else however it had to be purchased at a price. It cost the life blood of the Son of God. But having obtained salvation we find ourselves subject to the same law of the universe. As is the sowing so shall be the reaping. He that soweth sparingly shall also reap sparingly. And how very, very, sparingly we sow. I beseech of you, my young friends, standing on the threshold of life, to seriously ponder how much of time and money and thought and blood and self you will put into religion. Religion may mean everything to you or it may mean next to nothing. It will depend on how much you have in it. You may make some good investments in the course of your life. Above all I trust you will invest heavily in religion. The more you have in it, the more you will get out of it. You cannot get something for nothing.

There was a little country church that could not afford to have a regular preacher, they therefore had supplies from time to time. The deacons had put a box at the door so that people might put in their contributions to help pay the expenses of the visiting clergy. The preacher for the Sunday walked in from a distance and brought his little boy with him. He was a good man and as he approached the door, seeing the box and thinking it was a missionary box he drew from his pocket a quarter and placed it in the box. The little lad watched him and they went on into the church. When the service was over and they were ready to depart one of the deacons accompanied them to the door and taking a key unlocked the box. All he found there was the quarter the preacher had put in, but with apologies he handed it to him in payment for his services. Then the father and the little boy went toward their home. There was silence for a while and at last the little boy said, "Say, Dad, how much did you get from the box?" The father said, "Only a quarter." But said the little boy, "Wasn't that the quarter you put in yourself?" "Yes, it was," said the father. They proceeded on in silence for a while and at last the little boy said reflectively, "Say, Dad, do you know what I've been thinking?" And the father said, "What have you been thinking, my boy?" He said, "Why, Dad, I have been thinking that if you had put more into that box you would have got more out of it, wouldn't you?"

The little boy said more than he knew. It is eternally true, "If you put more into a thing you will get more out of it." He that soweth bountifully shall also reap bountifully.

It was long ago foretold that the suffering servant of Jehovah should see of the travail of his soul and be satisfied. It was a terrible travail the Son of God suffered. The cross broke him down. The cup was a bitter one. He went forth weeping, bearing precious seed. Like the grain of wheat he fell into the ground and died. His life was one long, lonely sowing all the way to the cross and the tomb. But he has reaped abundantly. The outcome of that one pure life is vast, infinite, immeasurable. He has beheld the world made over anew and multitudes gathered about the throne of God.

## The Controlling Power of Christ

### *Radio Illustrative. Tele-Vision Only a Matter of Time*

A radio sermon sent out by C.K.C.K., the "Morning Leader" station, Regina, Saskatchewan. Preacher: Rev. J. W. Whillans, Carmichael Church Regina, Saskatchewan, Canada.)

Text: "What manner of man is this, that even the winds and the sea obey him?" Matt. 8:27.

The tired Master was fast asleep. The stars shone above, the waters mirrored their light beneath, and the boat scarcely moved.

Then came a booming sound from the shore and a sudden wind shattered the mirror of waters. As

the wind rose higher the waves rose to meet it. Anon the boat staggered and the angry waters broke white upon it until they threatened to swamp the craft. The terrified disciples moved hither and thither but Jesus was calm in sleep. Then they awoke him.

First the Master rebuked his followers for their lack of faith, and then he turned and rebuked the storm. At once the wind lay down, the waves fell back, the stars came out, there was a great calm, and the startled disciples looked one at another



Rev. I. M. Page

Empire, Ohio

## IT STANDS THE ACID TEST

*Rev. I. M. Page Tells of His Success by Publishing a Parish Paper*

THREE years ago Empire Station Methodist Protestant Church was at a low ebb. The membership was low, and the attendance was lower, which means that it was hard to raise the necessary finances for the upkeep. The salary had never exceeded the \$1000.00 mark and with living so high it kept me figuring how our little family would meet our bills.

The greatest need was to reach those who were not in their pews on the Sabbath. I was sure that if they were there the finances would come better, but they were not there. They would pass me on the street and were hail fellows well met. Sometimes they would promise to attend Church, but they didn't come. The empty pews talked a message of discouragement to me, but I determined to find the cure if possible.

I sent out circular letters, but they were done on my typewriter and the carbon copies looked dim and I felt that I was putting too much effort in for the results. Then I tried out the duplicator. It was worth something, but the stereotyped "Dear Fellow Member," did not have the warmth about it to reach those I was after. Then I thought of the weekly bulletin, but found that to secure neatness and snap that would reach home, would cost more than I could pay. Then—one day I received a sample copy of a parish paper from a fellow pastor miles away. He wrote me it was a good thing and could be run without cost. I doubted, but he wrote The National Religious Press to send me their proposition. The idea appealed to me from the first and I said, I'll try it out.

Did it pay? The people got their eyes

opened and came to church. New interest was taken. Soon new members began coming into our communion. They raised my salary twice within a year. Now we have 186 members and they are paying me \$1620.00 the year and furnishing a good parsonage free. That was great, but I also found that the ads more than paid for the papers. They cleared me \$30.00 the second month, and have been clearing \$30.00, \$40.00 and \$50.00 every month, making my salary and income \$2000.00 or just double what it was three years ago.

Then the parish paper paid the church. One day a wealthy man complimented me on The Echo, and asked if he could do anything to help our church along. I told him the building needed electric light. He gave me a check for \$208.00 to cover the bill, and a little later both he and his wife joined our church.

I send the church members who have moved away the paper every month, and money has been sent in from various parts of the U. S. by those who had not paid in a long time. It connects them again with the Church. One letter stated, "I haven't paid anything to the old Church for a long time, but I love it yet;" the enclosed check for \$50.00 proved it.

I would not be without my parish paper. It is neat and snappy; reaches the people; increases the pastor's salary and gives him \$30 to \$50 a month extra.

My parish paper is printed by The National Religious Press, on their wonderful co-operative parish paper plan. They are not only fair and generous, but are the preacher's friend—my three years' experience with them has proven this. The parish paper brings out the crowds. For the first time in years our church had large crowds all summer long last year. Then the parish paper brings the much-needed money—they tell us money is the acid test.

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Ex. 6-23

(Write plain)



and asked: "What manner of man is this that even the winds and the sea obey him?"

This incident turns our thoughts to the control man is exercising over the forces of nature. Paul gives us a graphic account of a storm in the Mediterranean Sea when the Euroclydon wind, which comes in the fall, buffeted a wheat ship upon which he had sailed. They suffered much, and when they had fasted for days and the ship had been lightened, she was driven in to the shore and wrecked, but all managed to escape to the land.

A year or so ago two South African airmen flying from England to their own land had a trying experience crossing the Mediterranean when caught in a wild storm caused by the same Euroclydon wind. They were flying by night when they lost the stars and an inky darkness came about them. The wind shrieked like demons threatening to tear their frail craft into pieces and cast them into the depths of the sea. But they held their direction and in the morning they landed safely in Egypt. Through such a storm as buffeted Paul for fourteen terrible days and finally wrecked the ship, the twentieth century airmen sailed in a few hours and reached the calm beyond.

The war caused a great advance in wireless and accelerated the invention of the radiophone. We have recently learned that an American submarine sunk in the waters off the Atlantic seaboard daily at the close of the war without an aerial heard the great German station at Nauen and that under similar conditions it was also heard in a dugout on shore. Such progress has been made in the transmission of sound since wise people forty years ago told the inventor of the telephone to take away that toy.

Our knowledge of the laws that govern the forces of nature is increasing and it promises much. As we can send the voice instantly over thousands of miles so tele-vision is just a matter of time and we shall be able to see afar as well as speak afar. We are unlocking the secrets of nature and obtaining the mastery over forces that as yet we do not understand. When we think of the advances we have already made we stand amazed at ourselves and cry, "What manner of men are we that even the strange unseen powers of nature should instantly obey us when we tune a coil or press a button?"

How far can we hope to conquer nature? Will it ever be possible to temper the winter blast that sweeps down from the far north, or bring rain from the clouds when the parched earth languishes and dies, or control the earthquake, or stay the course of the dreaded typhoon? Every once in a while when we are congratulating ourselves upon our conquest of natural forces, Nature rises above us in majestic power, hangs pitiless and awful for a dreadful moment, and then breaks upon us in appalling devastation. While the conquest of nature proceeds it has its limits and at times she seems to turn upon us and say, "Hitherto shalt thou come and no further."

But after all it is not the subduing of the strange forces about us that will bring us true happiness

nor will fuller scientific knowledge solve our deepest problems. Some of Gladstone's greatest difficulties were in connection with the Near East and these difficulties are not lessened today after fifty years of material progress. The differences between Labor and Capital are not more easily settled because we have cunningly devised machines that seem to think. We have crossed the barren icefields and gained both Poles, we have braved the wildest storms that ever angered the ocean, we have sailed under the seas and in the air, and have sent forth our words into space, but we have failed to establish amity among the nations, we have not quelled the heart of the turbulent Turk, nor have we been able to abolish our ever recurring strikes.

The reason is that these things lie in the realm of human nature which is a higher realm than that of nature, and therefore more difficult to deal with, but more fundamental to human happiness and progress. Until we conquer there we shall seek peace in vain.

It is not the Swatow typhoons or earthquakes claiming tens of thousands of victims from which we have most to fear, but the upheavals of human nature like the war which caused unspeakable agony on a staggering scale far beyond anything that follows a cosmic catastrophe. And the war was the result of human greed, jealousy, arrogance and unbridled passion.

Our control of nature's forces has made possible a wider, fuller life, but it has also made war and killing possible on a more terrible scale than ever before. Unless we can control human nature the forces of nature—the controlling of which we boast—will turn upon us and rend us. The things that wreck our peace and break our hearts, the things we have most to fear are our own darker passions.

We go back to the scene in the boat, the angry waves, the word of rebuke from Christ and the great calm. But Jesus did not come to give us power over nature: he came to give us a greater thing, power over ourselves—over human nature. It is a great thing to be able to control the force of Niagara, but there is more power for good or evil in human hearts than in a million Niagaras, and Jesus Christ came to show us how to control this power for happiness of the race and for the Kingdom of God.

Lavoisier, who became the founder of modern chemistry when he demonstrated the conservation of matter, was one of the many men hurried to the scaffold during the Reign of Terror, the mob wildly crying, "The Republic has no need of savants!" Historians give credit to the revivals under Wesley and Whitefield for saving England during that dangerous period of transition from the horrors of a bloody French revolution. The same Gospel message preached partly by the same evangelists turned the minds of the colonists in New England to God and what might have been a pagan land became a land of living spiritual ideals. Such is the controlling power of Christ. No wonder men are anxious to have it guide the giant awakening nations of the East. This power

of Christ is testified to by numberless individual lives redeemed from sin and lifted nearer to God.

The waves of the sea had to obey the Master; we have free will and can refuse to obey, but until we yield to him and the love of God comes into the life, the heart will be tossed about and ill at ease. And how wonderful is the calm of that hour in which, hearing the call of Jesus, we lay down the weapons of rebellion and find forgiveness and the peace of God. The heart that knows not this

hour has yet to know its greatest experience.

No matter what inventions may result from the new knowledge nor what progress may be made, Christian character will always be basic to the highest life. The great virtues stand. The pure in heart will still see God. The life that is hidden with Christ in God is life eternal. Human happiness will ever come not from things outward but from within, and where Christ reigns there will be peace.

## Armed Benches

### *Sermon to Children*

REV. S. CONGER HATHAWAY, Plymouth, Michigan

"There is a reason" for everything—Postum included; and sometimes it is so simple that it takes one a long time to think what it is. For instance, a friend once asked me, "Why does a policeman wear *brass* buttons on his coat?" "Because he needs a uniform to distinguish him from other people," I answered. No, that was not the right answer. I ventured several other reasonable replies. But he shook his head at them all.

"Well," I said, desperately, "why does he?"

"Simplest reason in the world," he answered.

"He wears *brass* buttons on his coat to button it with!"

Of course! I had to laugh at my own expense; and I did so, ungrudgingly, because I knew, as well as he did, that he had deceitfully worded his question, and had put the *brass* in with an emphasis calculated to throw me off the track.

I learned from that incident that one can conceal a thought as well as reveal one with words.

A boy was walking along a country road one day when he met a professor from the neighboring college, with whom he was slightly acquainted. "Good morning, John," said the professor, "I am out gathering specimens of the flower called, '*Taraxacum-dens-leonis*.'"

"Well," said John, "I guess you won't find many. I know every flower that grows around here, and I never saw one of them."

"Why, here's one," said the professor; and he stooped down and plucked a yellow flower from a hollow stem.

"That isn't any 'Taxi-cab-come-what-you-call-it,'" said John. "That's just a common dandelion."

And so it was. The professor had concealed his thought and had thrown John off the track by calling the dandelion by its scientific name.

Scientific names are usually harder to remember than common ones, and many people do not know them at all.

A little newsboy was lying in his garret very ill, when a kind lady called and brought him some flowers and fruit. He never had had a caller before and was very much delighted, not only with what she brought, but because she came.

"I don't suppose you know who I am?" she said.

"No," he replied; "but I think you must be God's wife!" He did not know the scientific name for people like her, or he would have called her a

"Charity Agent," or a "Christian Deaconess," or something like that. But it would not have meant as much as that of his own devising.

But I must get back to where I started from. There is a reason for everything—even for the armed benches which are found in the waiting-rooms of most railroad stations. I do not know how it is in your town; but I know that in Jackson, in Bay City, and in Saginaw, the benches in the waiting-rooms are divided by arm-rests into sections just large enough for one person of average size to sit in.

Some years ago I spent some tedious hours in the depot at Bay City waiting for an early morning train. I was terribly sleepy and looked around for some place to lie down. My father was with me and I knew he would wake me at the right time if I went to sleep.

There was nothing in the room but armed benches. To lie on those one has to lie in loops, with his head in one section, his middle in another, and his feet in a third. I tried to do it; but I soon gave it up because I was not scalloped in the right places. I tried to crawl under the arms; but the openings were far too small. I tried to find a bench where an arm was broken out; but they were all of brass, and very durable. The result was that I had to sit up; and although I dozed a little, my nodding head brought me periodically to my senses.

Then I began to wonder why the railroad company didn't furnish their waiting-rooms with armless benches. And the more I thought about it the more I concluded that they didn't do it for the very reason that I wanted them to. People watching for a train are supposed to keep awake and watch for it. If they don't do that they are liable to be left behind, and then troubles would begin.

Armed benches are to wait on; and not to sleep on! If there had been armed benches in the Garden of Gethsemane the disciples might not have slept so soundly while their Master agonized in prayer. When your journey of life is over you will have opportunity to rest in the "many mansions" above; but while you are waiting for the coming of God's chariot you will do well to keep awake and alert. The dangers, the duties, the needs, the opportunities of life—these are arms on life's benches which keep us vigilant and safe.



# A Great Christian on His Knees

REV. W. FRANKLIN HARKEY, Houston, Pa.

(It is evident this sermon was suggested by the picture of "Washington In Prayer" on the cover of the February number of *The Expositor*.—Ed.)

Text: Eph. 3:14-19.

It is well for us to study the prayer life of this great Christian. Very frequently Paul gives us an opportunity to study the inner workings of his spiritual life. His experiences are not given with the idea of boasting of his attainments, but oftentimes we see how his own personal experiences were given that they might be of encouragement to other Christians. Here we have Paul on his knees on behalf of the Christian community at Ephesus. He has just reminded these Christians of the abyss from which they had been saved. As he recalls the work of grace among them his heart goes out in unbounded thanksgiving to God on their behalf. Paul was not only a faithful minister, but he was also a faithful and earnest intercessor.

The church needs faithful intercessors. God's power is omnipotent, but he tarries to bless and enrich his people because they have not asked him.

We now draw aside the curtain and see this great Christian on his knees before God. It is a picture for the minister. It is a picture for each Christian. A great Christian on his knees!

I. It Reveals the "Spirit of Reverence." "For this cause I bow my knees." What a spirit of reverence is here shown as Paul approaches the throne of grace! The most optimistic cannot call this a reverent age. Everywhere there prevails a spirit of irreverence, not to say of revolt against many of the things we have considered sacred. The trend of the age is away from reverence. We see it in the books and magazines of the hour. Men are reckless in thought and speech. The things that should be considered holy are often treated meanly. The fear of God is not in the hearts of many. I do not speak especially about irreverence in the house of God, but more particularly of that irreverence that is too often seen in the treatment of sacred things.

Verily the spirit of reverence needs to be emphasized. Here is Paul "on his knees before God." In that act is revealed the deep spirit of reverence that pervaded Paul's entire life. My plea is not for a mere formality of bowing, or of folding the hands. It is something more inclusive than that. It is a spirit that needs to be seen in all the acts of one's life, his thoughts, his deeds, his every movement. Our age needs to be baptized anew with the spirit of reverence.

That was a striking picture on the cover of the February *Expositor*, showing Washington on his knees at Valley Forge. The picture might well be an object for the study of our public men today. It might well furnish a theme for a sermon on religion and patriotism. General Washington's horse was tied to a sapling in a thicket, the General was on his knees praying most fervently. Well may a republic boast of men of that caliber.

II. This Power of Intercession is seen in the intimacy with which this Christian addressed the Deity: "unto the Father." We can never exhaust the fulness of meaning in these terms that are used to address the God of us all. In none of them do we come closer to him than in this term, "Father." We have only touched the fringes of that power which belongs to God our heavenly Father. He has promised to hear his children when they pray. The centuries of Christian experience bear testimony to his power. One of the earliest scenes of Bible history is that of faithful Abraham interceding for sin-polluted, Satan-controlled, God-forsaken Sodom and Gomorrah. From the picture we see how God has wrapped the destiny of souls up with the prayers of his children. Every Bible student is familiar with that unforgettable picture of our Lord agonizing in prayer on behalf of a world of sin.

Furthermore, the world today is held together by the prayers of the children of God. Who can tell the power of intercessory prayer that rises daily? Who would dare measure the power of God's children as they supplicate the Father on behalf of the world of sinning and erring humanity? Let men and women scoff at religion, as they sometimes do, but let Christians cease to pray and the power of Satan would be loosed on this earth. Men and women who care little about the church or religion owe a debt of gratitude to faithful Christians today who are beseeching God on their behalf. Christianity is today the solvent of the world. Let us not stop praying. Let us give God no rest till he send a blessing upon the world, a revival of spiritual truth and righteousness that will sweep away the refuge of lies.

III. The Greatest Need of Man is shown by Paul on his knees for these Christians at Ephesus. It is to have a cleansed heart-life. Men are divided in opinion as to what is man's greatest need today. Paul says, "That ye may be strengthened with power through his Spirit in the inner man." And in that phrase, "the inner man," Paul puts his finger on our greatest need. Can it be that the world is mistaken as to its greatest need? Man's need is inward; not outward. It is spiritual, not material. I know the world is in a bad fix economically. Wise statesmen say Europe is all muddled in its economic outlook, and they say this is Europe's biggest need, a sound economic basis, and I agree until I discover men everywhere hating each other and making bullets to destroy each other. Then I come back to the essential need only to find that men and women everywhere need nothing so much as a regenerated heart-life. It is the pardon and forgiveness of sins, an inward birth, for the hidden man of the heart to be kept pure and healthy.

It is a truism to say that this inward man will be revealed in outward actions. What is in the heart the life will show. If hate is in the heart, murder may be displayed in the life. Jesus' great



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aim was the heart, the inward man. The love of God was to be shed abroad in the heart. He condemned in no uncertain language those of his day who made over the outward man but inwardly they were ravaging wolves. So today what men and women need is first of all to have the regenerating power of Christ in the heart and then the outward life will reveal what the inward life has already experienced.

IV. A Fuller Knowledge of Christ is what Paul wants for these Christians at Ephesus. And this is no after-thought in his prayer, but it comes as a climax—"and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God." Our present knowledge of Christ must increase. The Christian must realize that his life and experience in Christ must grow. He has not fully attained. For who of us has come to the fullest knowledge of the love and power of Christ? The Christian life is the abounding life. The knowledge of Christ is one quest that is never fully realized. The more we learn of him the more we realize how little we have come to know him in

the fulness of his love. Therefore the Christian is to be always aspiring to something beyond.

Let us believe that there is a fuller knowledge of Christ and his love for each of us. That fuller knowledge will make our lives more fruitful and abounding. As we receive that fuller knowledge our lives will be led out into larger service. Would that we might come to the same attitude of heart and mind as that possessed by this great Christian as he prays for his fellow believers in Christ! We too, would bow our knees in reverence before God and pray for men and women who are away from God and without knowledge of Christ. Amid the unrest and disquiet of the times no call seems clearer to the church than this: "On your knees, Christian! On your knees, O Church of the living God!" A Christ-filled, Spirit-guided, prayer-controlled Church is unconquerable and victorious in any age. These currents of power are moving today from the throne of the mighty God and Father of us all, and they are ready for the individual or the church that will connect up with the source of power.

## Why the Man Cried "Hurrah!"

### *Children's Object Sermon*

REV. HENRY F. BURDON, Gilbertville, Mass.

(Based on a Story in *The Expositor*)

In presenting this talk a picture was drawn on the blackboard representing a high hill rising abruptly from the coast. In the distance, seen from the hill top, was a clump of trees. A church steeple, of size proportionate to the picture, was cut out and placed convenient to the hand. The writer also, in order that he might get more action into the talk, cut from a magazine two figures of men, one sitting, the other standing waving his hand. (These figures are not necessary.) With the cardboard picture on the blackboard, the steeple and figures at hand, with a few push pins, the talk was as follows:

I read a story the other day, children, about a man who cried "Hurrah!" The circumstances were so very strange that I am going to tell you the story and see if we can find out why he cried "Hurrah!"

The story said: "Two men were shipwrecked and thrown on an unknown island. They were in great terror lest they might find themselves among hostile people, possibly cannibals. They began to reconnoiter carefully. One of them, older than the other, found the hill too steep for him in his tired condition, so he sat down to wait. (Here pin sitting figure on picture.) The other man after a long, hard climb, reached the top of the hill, looked about and all at once he began to wave his hand and shout 'Hurrah!' (Here pin the second figure on the board.)

Now then, children, what do you suppose the man saw off in the distance that made him shout, 'Hurrah!'

Draw out answers if possible. When all who will have guessed continue—

No, you are all wrong. Over in the distance, nestling in a clump of trees, he saw this. (At this point pin the steeple on board in the clump of trees.) What is it? A church steeple—yes.

Now why do you suppose the sight of a church steeple made him so glad? Well, perhaps this story will help you understand.

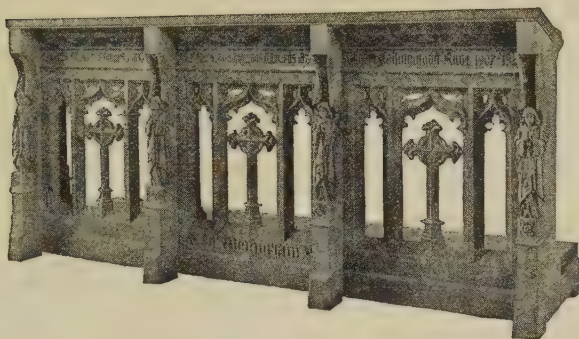
In the pioneer days two men who lived by their dishonesty were traveling across the prairies. Night found them a long distance from town and they sought shelter at a prairie house. The man of the house looked so rough that the men were afraid they might be killed for their money in the night, so they decided to watch turn about through the night.

When bedtime came the two men climbed up into the loft where they were to sleep. One of them retired. The other lay with his eye to a crack in the loft floor so that he might see what went on below.

After the evening chores were done the watcher saw the man of the house with his wife and sons gather around the fireplace. The father took down a book and began to read. When he had finished reading they all knelt down in prayer and the father prayed for the two strangers who were under their roof.

When the prayer was ended the watcher crept to his bed, waked his companion and said, "It's all right. We do not need to worry. I heard him reading the Bible and praying. We are safe." And they both went to sleep.

The church steeple, the Bible and prayer, meant followers of Christ, and where there are Christians life and property are safe. Christians are friends not enemies. As followers of Christ men are



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pledged to help and care for their fellow men. Christ taught that in his parable of the Good Samaritan.

When you see the church steeple then remember it stands for God, Christ, Love, Brotherhood, Good Will.

## Faith in Jesus

### Object Sermon for Children

REV. LESLIE F. DUNKIN, Huntington, Indiana

Equipment. An electric light.

Preparations. If the room does not happen to have electric lights, no doubt some boy has some dry batteries and an electric bulb, or a flashlight, that can be used.

Assistants. A boy or girl to press the button or turn on the lights.

Presentation. (The Leader Speaking.) I am going to ask Charles to come here and press this button. Can any boy or girl tell me what will happen when Charles presses this button? Yes, that light will come on—and it has, hasn't it? Can one of you tell me why the light came on when Charles pressed the button? Do we know all about electricity? No, we know very little about it. We know what it will do, but we know practically nothing of what it is itself. We will have Charles to press the button again. There, the light has gone out. Since we know so very little about electricity, why is it we know that by pressing the button we will get the light? Yes,

it's because we have done it before and somebody told us at first that it would do that.

Jesus has told us that if we will give our hearts and our lives to him, he will turn on a light within us. He has promised to turn our wicked hearts into good ones. Instead of doing naughty things we will want to do only those things that are good. Instead of being cross and quarrelsome, we will always be happy and cheerful with a smile on our faces. One day we will be the old boy and girl and then the next day we will be changed to the new ones, just like the turning on of this light.

We do not know how this change is brought about, but we know that such a change does come. Why? Because we have seen the change in others. Just like this light. We do not know how it is done, but we know that it does it, so we press the button. This change will come to each one of our lives, if we will only press the button, by letting Jesus come into our hearts and have complete control of them.

## The Memory of Jesus: Communion Sermon

REV. C. O. MARTINDALE, Reidville, S. C.

Text: "Remember Jesus Christ." 2 Tim. 2:8.

The test of greatness is whether the world is different because one has lived. Judged by this test Jesus is the world's greatest character, for his coming has done more to change the world for good than any other or all others combined.

One of the deepest desires of the human heart is to be remembered, not forgotten. Without this sense one would be an oddity.

The Lord Jesus had this in view when he promised the Holy Spirit as one who would bring to remembrance all things that he had told his disciples. It was in his view, too, when he instituted the Lord's Supper and told them to "Do this in remembrance of Me."

Paul was one of those who did this. "Remember Jesus Christ." And it is not surprising that he enjoined his young disciple, Timothy, and through him yet others, to "Remember Jesus Christ."

But you ask: Wherein are we to "remember Jesus Christ;" Paul gives us several very plain respects in his urgency to Timothy in verses 7-13. He says:

1. Remember his life. "Jesus Christ, of the seed of David." Original from start to finish. Of a virgin by divine conception, sinless in manifestation, and marvelous in ministry. A real man and of royal ancestry by divine promise; both teaching and preaching and healing with authority. One having a human nature.

2. Remember his death. "Dead," and, strangely enough, "we died with him" too. A death utterly unique in atonement for the sins of the world, meeting every demand of divine justice by his sufferings and death in the place of sinners. Was ever anything like it? And do not forget, our living with Christ depends upon our dying with him.

3. Remember his resurrection. "Risen from the dead." Though "delivered up for our trespasses" he was raised for our justification," Rom. 4:25. "Declared to be the Son of God with power" according to the Spirit of holiness, by the resurrection from the dead." Rom. 1:3, 4. God so evidenced his complete satisfaction with Christ's atonement for our sins. His resurrection proves the divineness of Christ's mission and the Christian religion.

4. Remember his salvation. "That they also may obtain the salvation which is in Christ Jesus." When we think of Jesus we are mindful of God's people's complete deliverance from evil, past, present, and to come. All of this, with everlasting life, we obtain in Jesus Christ. We have good reason to "remember Jesus Christ," if this be true. He is the Purchaser and Giver of salvation.

5. Remember his glory. "The salvation which is in Jesus Christ with eternal glory." Not only is his the glory, but the heirs of salvation, those saved, are to share in the glory of their Lord.

# Accidents will happen—

and the season of accidents is now upon us. Summer is the time of countless disasters. Tens of thousands of people will meet violent death in America this year. Other thousands will be permanently disabled or maimed. Literally millions will suffer minor casualties or disabilities by sickness.

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glorification, not only inwardly but outwardly, in body being made like Christ. The glory of Christ on high and at his coming his saints will share.

6. Remember his kingdom. "For if we died with him, we shall also live with him; if we endure (hardship in his cause) we shall also reign with him" when he comes into his Kingdom, so long promised and still looked for by his people. For he is coming again to reign, and we shall also reign with him says the Word of God.

7. Remember his faithfulness. "If we are faithless, he abideth faithful; for he cannot deny himself." He gives us his unfailing assurance. We can rely upon what he tells us; what he commands, what he threatens, what he urges, what he wills. He never fails them that trust their all to him, though we fail him times without number.

As you think, as you feel, as you will, as you judge, as you look, as you hear, as you speak, as you move and act, remember Jesus Christ! As you study, as you teach, as you learn, remember Jesus Christ, always remember Jesus Christ! Remember him, remember his love, remember his life, remember his teachings, remember his compassion, remember his resurrection, remember his salvation, remember his glory, remember his coming and Kingdom, remember his abiding faithfulness and trust all to him and brave all for him. Remember his Spirit and his intercession.

Dr. J. O. Reavis once keenly said: "Sin cannot live in the presence of Jesus Christ. What we need is a more unhesitating exposure of our life to Jesus Christ, bringing us where no cloud conceals the beauty of his face."

When you are misunderstood or misrepresented or reviled, disappointed or discomfited, disquieted or downcast, look up, beyond the hills, and remember Jesus Christ. He will sustain and inspire and encourage and empower and understand and believe in you.

Keep the Lord Jesus in mind, have him in memory, think much of him, make mention of him. You need him and others need him more than anything or any one in all the world. In temptation and trouble of every sort, be sure you remember the Lord Jesus Christ. He can succor you as none else can, and he will if you trust him.

Lord Tennyson was once walking with a friend through his garden when the friend said to him, "What is Jesus Christ to you?" Tennyson pointed to a lovely little pansy growing at his feet and replied, "Just what the sun is to the life of that little flower, that is what Jesus is to me. He is my all in all." I pray that you may be able to say so too, as you, like him, "remember Jesus Christ."

Do you really know and believe in Christ? Do you think him worth while, that he is worth while to you? Wherein do you conceive him to be worth while to you in this life, at death, and beyond? Do you take account of him in the things or affairs of your life? Does he count for much, more than any one or anything else does to you? Do you actually have dealings with him? Are you on good terms with him? Is he of any benefit to you? Do you expect anything out of the ordinary to come from your relation to him? To what does

he amount in your life? Do you bank on him and his resourcefulness in the course of life's matters?

You cannot "remember Jesus Christ" as you ought unless you thus look to him, count on him, depend on him, defer to him, reckon him as your Saviour from sin and Lord of life. Belief on and obedience to him depend on knowledge of him. And you must not only know but "remember Jesus Christ". Only as he is in mind can you make mention of him. May the Holy Spirit enable you to do this!

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### MEN OF LETTERS

"Your college men seem to take life pretty easy."

"Yes, even when we graduate we do it by degrees."—*The Boys' Magazine*.

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### PREACHING TO CHILDREN

Rev. R. H. Myers, LaMoure, N. D.

Since the beginning of the year I have given a five-minute sermonette at the morning worship. I announced that all those children who attended the service and learned through the week the verses I would give them for the next three months, would receive a nice New Testament. The verses all bore on the topic of the sermonette. At each Sunday morning service I asked for the verses assigned the week before. Some one of those who had committed them would rise up in his pew and repeat the one mentioned. It interested the entire congregation. One Saturday I examined them on what we had been over and on the next Sunday morning I called them up to the platform and presented them with the Testaments.

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### WHAT IS A CHURCH FORUM?

One of the best outlines of the purpose of a church forum comes from Bridgeport, Conn. The pastor is Rev. William Horace Day, D.D.

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# Prayer Meeting Department

## MID-WEEK SERVICE

The following prayer was offered in a religious service held among the students of Cambridge University, England:

"Son of Mary, consecrate our homes.  
Son of David, cleanse our politics.  
Son of Man, rule among the nations.  
Son of God, give us life eternal.  
Jesus, the Carpenter, hallow our daily work.  
Jesus, the Christ, deliver the world that waits for Thee.  
Jesus, the Saviour, save us from ourselves.  
Jesus, the Life-Giver, make us living men."

—*Christian Advocate.*

\* \* \*

## I. THE MINISTRY OF CHILDREN

Scripture: Matt. 19:13-30.

Hymn: "I think when I read that sweet story of old," by J. Luke. Or, "There's a Friend for Little Children," by A. Midlane.

Key Verse: "And a little child shall lead them." Isa. 11:6.

Memory Verse: "Take this child away and nurse it for me and I will give thee thy wages." Ex. 2:9.

Quite commonly throughout Christian lands Children's Day is celebrated on the second Sunday in June. It is a glad day, full of the odor of flowers, the singing of birds and the sweet sound of the voices of innumerable children. It is also a day full of suggestive instruction for old and young alike. It will be well if in our homes at this time we speak of the children, confer in regard to their interests, pray for God's blessing upon them, and, as older people, open our hearts to the lessons we may learn from them.

God has many ministers besides those that bear that distinctive name. The babbling brook, the deep blue sea, the starry firmament, the many-tinted flowers of the field, the birds of the air, all speak to our hearts about the glory and majesty, the power and the love of God. Children, too, are his "ministers," and it is especially of them we will now think. Children teach us many lessons in many ways and influence us greatly.

I. They purify. There is a sweet fragrance streaming forth from the life of every little child, which makes us older people long to get back to the sweetness, the simplicity, the teachableness, the purity of our days of early youth and childhood. They preach to us, not so much by their lips as by their innocence.

II. They elevate. Children appeal to the highest and best instincts of our nature. They take our thoughts away from things sordid or low, and lift us to high thinking and noble acting.

III. They stir. They arouse our laggard wills and move us to better living. They make us careful of conduct that is likely to be reproduced in them, and stimulate our finer qualities. They inspire us with hope, rouse us to wholesome sacrifice, impel us to industry and set us forward in ways of physical, moral and spiritual well behaving.

IV. They instruct. God speaks to us through them. He taught Eli by young Samuel. He used the little boy to instruct the aged priest. And has not God in like manner, often spoken since Eli's days to those of riper years through the lips of children? He has manifested himself through a child's prayers, through a child's questions, through a child's piety, through a child's example. He has taken infantile lips and filled them with strange and startling messages from himself.

V. They console. No one can over-estimate the amount of blessing children have brought to hearts and homes in the way of taking our minds off our troubles and giving the cheer and consolation of a sweet and clinging love. In no direction is their ministry more marked than in healing the wounds of bereavement and sorrow.

VI. They reconcile. They not only console our sorrow, but they most powerfully reconcile us to life's hardships. How many a mother struggles against hardships and poverty, toils day and night for her little ones, and yet "thinks her lot divine" because she has them to toil for! How many a father, returning home from the labor and cares of the day has had his heart cheered and strengthened by the prattle of his little children! Thus they remove our thoughts from self. They say so many kind and sympathetic things that we are cheated of weary care and are reconciled to our lot in life.

VII. They gladden. Children are the flowers of life, the poetry of life, the sunshine of life. Their presence is always gladdening. Their loveliness surprises us into a pure and abounding joy. How poor, how dismal, how uninviting the world would appear were there no children in it!

VIII. They soften and make us tender. Their helplessness appeals to us so that we relax our hardness and become tender. No mother's heart is ever just the same after having clasped her own child to her breast. No father can feel the touch of a tiny hand without being softened and made more gentle. The birth of a dear child binds the hearts of the parents more closely and tenderly together, and all who come in contact with the little one are made more kindly and affectionate and gentle.

IS. They lead Godward. "A little child shall lead them." How innumerable the instances and how remarkable the ways in which parents and friends have been brought to God through the influence of little children! Let us open our eyes to see what children may become to us, as well as what we ought to be to them; for in a suitable and reverent sense children are the salvation of the race; their ministry the most powerful ministry for good.

\* \* \*

## II. THE TRUTH LOVINGLY TOLD

Motto for the Week: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Psa. 19:14.

Hymn: "I Lay My Sins on Jesus."—*Horatius Bonar.*  
Scripture: James 1:19-27.

Key Verse: "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Eph. 4:15.

The manner of saying a thing is often of as much importance as the thing said. The spirit in which the truth is spoken is about as important as is the utterance of truth at all. Some one has well expressed it: "Apples of gold when taken out of their pictures of silver, and hurled at your head may become the instruments of great pain." The question, therefore, of manner, in speaking the truth, is always of importance.

I. Consider, first, some varied ways in which the truth may be spoken. One may speak the truth with the view of insinuating falsehood. Such an example is evident when the Pharisees of old said of Christ, "This man receiveth sinners." They told the truth but



insinuated falsehood. Then, the truth may be spoken in envy. It was so spoken again by the Pharisees when they saw Christ going as a guest to the house of Zaccheus, the publican. They murmured, saying, "That he was gone to be guest with a man that is a sinner." It was quite true; but it was the truth spoken in envy that the poor outsider was to be brought within the fold. Then the truth may be spoken in pure malignity. It may be spoken with a definite desire to give pain. Some people get a superficial reputation for honesty through the brutal way in which they blurt out uncomfortable truths. Such an one is likely to say, "Well, I always call things by their right names. There isn't any hypocrisy about me. If I don't like a person I let him know it." Now, such an one is liable to do an enormous amount of harm.

II. Therefore notice, secondly, the duty and wisdom of speaking the truth in love. The two things are always to go together—truth and love. Truth without love will fail to do what God meant for it. It will repel instead of attract. It is very liable to harm instead of help. Often unless we speak the truth in love we are not speaking the truth at all. Love, affection, is part of the truth. With the love left out the truth is not truth any longer.

On the other hand, love without truth is equally dangerous, flattering the soul into a false peace and sense of security from which there can be only a woeful waking.

It is in combination, only through the union of truth and love, that the highest and best, the God-intended results are brought about.

Someone has well said: "Truth is the stern hard thing, like the bare branches of winter; love is the softener and beautifier, like the green foliage on the summer tree. If you show that you love people you may tell them truths that condemn them, and yet awaken no bitterness; you may show them how wrong they are and only make them thankful to you for setting them right."

"The portrait is like me, but too good-looking," was the criticism once made on an artist, which called forth the significant reply: "It is the truth, lovingly told."

\* \* \*

### III. MY NEIGHBOR

Scripture: Luke 10:25-37.

"Who is my neighbor?" Luke 10:29

In this parable Christ introduces us to our neighbor and makes plain the true neighbor spirit. The world has been a long time finding out who the neighbor is. In past time if a stranger came into a village they set the dogs on him. A "stranger" or a "foreigner" always meant an enemy; one to be treated as such.

I. In this parable Christ tells us that the man with the neighbor spirit is sure to have opportunities to manifest it. Our neighbor is suffering in the famine in India. He has fallen at the roadside in the heathenism of China and Africa and the islands of the seas. He is prostrate in the slums of our great cities. Have you the neighbor spirit? You can find plenty of opportunities to display it.

II. In this parable Christ tells us that the man with the neighbor spirit will rise above questions of nationality and religious prejudice. What the good Samaritan saw at the roadside was not a Jew or a foreigner, but a suffering man. He asked no questions about either his religion or his country. It was enough for him to know that here was a fellowman who needed his help. The world yet needs to more fully learn this lesson.

III. In this parable Christ tells us that the man with the neighbor spirit will have respect to the material as well as the spiritual needs of those he would help. Christ healed and fed and helped people as well as

preached to them. Having respect for people's temporal needs will often prove a John the Baptist to prepare their hearts for the acceptance of spiritual things. In other words, the man with the neighbor spirit will be a practical man, and will use practical means, having respect to both the material and spiritual needs of those he would help. He will not neglect the spiritual in engrossment with the temporal, nor the temporal as a means to the spiritual.

IV. In this parable Christ tells us that the man with the neighbor spirit does good at the cost of self-sacrifice. The Good Samaritan displayed utter unselfishness, he rendered his help personally. He bound up the man's wounds with his own hands, and poured in the oil and the wine. In the face of danger, and at the cost of both trouble and expense he rendered the needed aid. Besides, the help was rendered in an absolutely practical and sensible manner—something much needed to be learned by would-be philanthropists in these days. There is a spurious philanthropy very popular now-a-days, which spends itself in talks and prayer and speeches and newspaper notices and contributions for the use of some newly invented society for the help of the distressed. It deals with need at long range, sits in parlor meetings and conference halls, talks much, writes many signed articles for the press; but it never "sees him;" "comes where the man is;" nor with its own hands "binds up his wounds." It was the personal, practical, trouble-taking, unselfish help-rendering, the true neighbor spirit, that Christ was commending so highly in this parable.

V. In the parable Christ tells us very definitely, that the cultivation of this neighbor spirit is the duty of us all. This is what he said: "Go thou and do likewise." There is a mighty sphere for such deeds, plenty of deserving cases, and you have both the means and capacity to help them.

\* \* \*

### IV. THE SOLITARY PLACES IN LIFE

Scripture: Matt. 26:36-46.

Key Verse: "And he went a little further." Matt. 26:39.

Christ in the garden of Gethsemane "went a little further" to endure the agony he had to bear, apart from his disciples. They could not follow him all the way. Their sympathy was sweet and helpful. They could go with him a certain distance. But when it came to the supreme measure of the anguish of the hour no human heart could help. He must be alone with God.

Just so are there times in our lives when all human help fails to help. However loving and willing to render aid our friends may be, and however responsive to them and unwilling to separate ourselves from them, we may be, yet there must come a place of division, a point which with all our thoughts and longings and heart-needs we must "go a little further." Companionship must stop short of the depths of our Gethsemanes.

What are some of the solitary places of life?

I. One is the Gethsemane of bereavement by death. Friends may be ever so kind, may do ever so much, may send sweet messages, or say the most tender and sympathetic words, and yet—we must "go a little further." All companionship is left behind and we suffer alone. Alone in the garden of grief.

II. Another such solitary place is the Gethsemane of enforced decision of duty. This was one special feature of Christ's solitariness in the garden. Would he go on to the cross or not? Was it his duty to go on? In his human nature Christ shrank from death, as we all do, and he even prayed that the cup might pass from him. The struggle of duty was fought out to a decision there in Gethsemane. Alone he fought; alone he won.

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When he retraced his steps from the garden's seclusion it was with his face steadfastly set toward Calvary. Just so there are decisions of duty we must all make, and every place of such decision is a solitary place.

III. Another such solitary place is the Gethsemane of bodily pain. No one can feel your pain but yourself. No one else can endure your weariness. How powerless you were when your sick child lay moaning in feverish anguish, to diminish his suffering by sharing it! Just so also are your friends and lovers shut out from you when you are in pain.

IV. Another such solitary place in life is in the Gethsemane of disappointed hopes and aspirations. People have disappointments of which they can never tell. Some of our fondest hopes have been foiled and yet we could not utter even a whisper about them in any ear. Some of our highest aspirations, unrealized, have put us into a region where we dare not unburden our souls to any one, no matter how near and dear.

V. The supreme solitary place is the valley of the shadow of death. We die alone. Have you ever seen a soul start off on the long journey? then you know how lonely a thing it is to die. Loving friends may be about the bed, and glad to go just as far along as ever they may; but there comes a point of separation. They must stop and the soul go on—alone out into the great unknown!

VI. But we are not quite right in speaking of these solitary places in life as being necessarily absolutely without companionship. When Christ went "a little further" in the garden, God was with him. And, blessed be God, when we must go into our Gethsemane we may have Christ with us, a companion and friend who can understand us and can help us. He can do for us what no other friend can do. When bereaved, or deciding duty, or in bodily pain or when disappointed in our hopes and aspiration he will be with us, if we have taken him for our friend, to comfort and cheer. And even at the last hour, he will still be our faithful guide, and we will be able to say with David: "Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me, thy rod and thy staff they comfort me." The fact that there are solitary places in life only serves to give emphasis to that other fact of our need of Christ for a friend. He will be your friend and mine if we let him.—H.

\* \* \*

#### Thoughts On the Theme

Wesley once met a "serious man" who said to him, "Sir, you wish to serve God and go to heaven. Remember you cannot serve him alone. You must therefore find companions or make them. The Bible knows nothing of solitary religion." Which recalls Thomas A Kempis' maxim, "If thou wouldst be carried, carry another." The good word of that "serious man" resounds through Wesley's stupendous life-work. His religion was not "solitary."

Augustine Birrell declares: "You cannot cut Wesley out of our national life. No single figure influenced so many minds, no single voice touched so many hearts. No other man did such a life's work for England."

"Save thou another soul, and thou shalt save thine own."

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The compiler and publishers of this anthology have rendered the cause of religion a real service. The volume is full of quotable and inspiring poetry which will give point to many a sermon, and linger long in the memory of many a hearer. More than that, it will resolve many a doubt, and confirm and strengthen the faith of a great multitude of searchers after God. The poet sees deep into the heart of truth, and enshrines in his verse a spirit which makes one very sure of God. He puts us in contact with the Great Reality who is the source of the Universe, even God, Himself. While the poet often fails in definition, he does what is infinitely better—he gives vision and insight; and so we come to know religion by first-hand experience.

Dr. Hill has gathered rich stores from many lands, ranging from ancient Babylon and Egypt to modern America; and from many faiths, from Buddha to Jesus Christ. The anthology, however, is predominantly Christian. It includes poems saturated with the mysticism of the Orient, but the majority of its selections reflects the mind and heart and practical spirit of the Occident. From the sublimities of Biblical poetry down through the songs of the greatest masters of the time to the minor poets of today, it describes humanity's "feeling after God."

Here are the great hymns of the Christian centuries, including a good proportion of hymns by American authors, such as Emerson, Henry Wadsworth Longfellow, Whittier, Palmer, Brooks and Gladden.

The arrangement of the book is excellent, facilitating search for just the poem one may want. There are twelve classifications, with many subdivisions, covering Inspiration, The Search After God, The Existence and Idea of God, Faith in God in Nature, God in the Life of Man, Prayer, Worship, Comfort in Sorrow, Conduct of Life, Death and Immortality, and The Nature of the Future Life.

To read a poem a day in this collection will give one a new conception of the hold of religion on the life of humanity, will refine and elevate the spirit and send one to his daily task with new faith in the God who is "in all, over all, and through all of His Universe."

We append a few selections, which cannot be taken, however, as representative, because space limitations forbid our printing some of the finest poems, but the following will give a taste of the quality of the collection, and whet the reader's appetite for the anthology itself.

\* \* \*

#### The Search

I sought his love in sun and stars;  
And where the wild seas roll,  
And found it not. As mute I stood,  
Fear overwhelmed my soul;  
But when I gave to one in need,  
I found the Lord of Love indeed.

I sought his love in lore of books,  
 In charts of science' skill;  
 They left me orphaned as before—  
 His love eluded still;  
 Then in despair I breathed a prayer;  
 The Lord of Love was standing there!  
 —Thomas Curtis Clark.

### Meditations of a Hindu Prince

Is life, then, a dream and delusion, and where shall  
 the dreamer awake?  
 Is the world seen like shadows on water? And  
 what if the mirror break?  
 Shall it pass as a camp that is struck, as a tent  
 that is gathered and gone?  
 From the sands that were lamp-lit at eve, and at  
 morning are level and lone?

—Sir Alfred Comyns Lyall.

### God Makes a Path

God makes a path, provides a guide,  
 And feeds a wilderness;  
 His glorious name, while breath remains,  
 O that I may confess!

Lost many a time, I have had no guide,  
 No house but a hollow tree!  
 In stormy winter night no fire,  
 No food, no company;

I Him I found a house, a bed,  
 A table, company;  
 No cup so bitter but's made sweet,  
 Where God shall sweetening be.

—Roger Williams.

### Doubt and Faith

The day is quenched, and the sun is fled;  
 God has forgotten the world!  
 The moon has gone, and the stars are dead:  
 God has forgotten the world!

Evil has won in the horrid feud  
 Of ages with the throne;  
 Evil stands on the neck of Good,  
 And rules the world alone.

Day will return with a fresher boon;  
 God will remember the world!  
 Night will come with a newer moon;  
 God will remember the world!

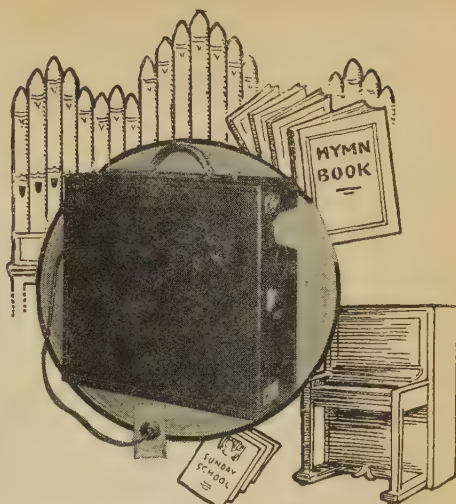
Evil is only the slave of good;  
 Sorrow the servant of joy;  
 And the soul is mad that refuses food  
 Of the meanest in God's employ.

—Josiah Gilbert Holland.

### God the Architect

Who Thou art I know not,  
 But this much I know;  
 Thou hast set the Pleiades  
 In a silver row;

Thou hast made the flowers to bloom  
 And the stars to shine;  
 Hid rare gems of richest ore  
 In the tunneled mine;



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But chief of all thy wondrous works,  
 Supreme of all thy plan,  
 Thou hast put an upward reach  
 Into the heart of man.  
 —Harry Kemp.

**Not in Dumb Resignation**  
 Not in dumb resignation,  
 We lift our hands on high;  
 Not like the nerveless fatalist,  
 Content to do and die.  
 Our faith springs like the eagle's,  
 Who soars to meet the sun,  
 And cries exulting unto Thee,  
 "O Lord, thy will be done!"

Thy will—it bids the weak be strong;  
 It bids the strong be just:  
 No lip to fawn, no hand to beg,  
 No brow to seek the dust.  
 Wherever man oppresses man  
 Beneath the liberal sun,  
 O Lord, be there, Thine arm made bare,  
 Thy righteous will be done.  
 —John Hay.

**Hail! The Glorious Golden City**  
 Hail the glorious Golden City  
 Pictured by the seers of old!  
 Everlasting light shines o'er it,  
 Wondrous tales of it are told:  
 Only righteous men and women  
 Dwell within its gleaming wall;  
 Wrong is banished from its borders,  
 Justice reigns supreme o'er all.

We are builders of that city;  
 All our joys and all our groans  
 Help to rear its shining ramparts;  
 All our lives are building stones:  
 Whether humble or exalted,  
 All are called to task divine;  
 All must aid alike to carry  
 Forward one sublime design.

And the work that we have builded,  
 Oft with bleeding hands and tears,  
 And in error and in anguish,  
 Will not perish with our years:  
 It will last and shine transfigured  
 In the final reign of Right;  
 It will merge into the splendors  
 Of the City of the Light.  
 —Felix Adler.

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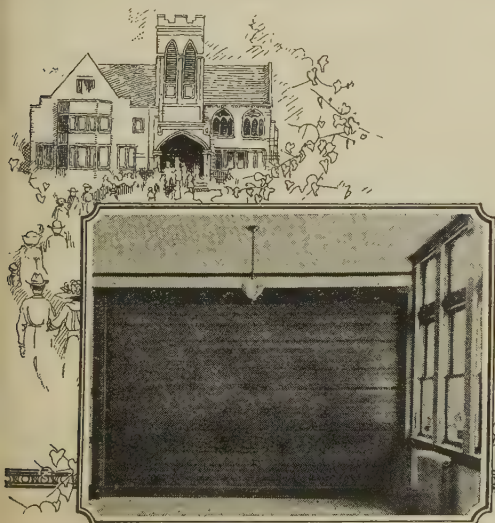
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# Important Recent Books

REV. I. J. SWANSON, D.D.

Correspondence from our readers in states as widely separated as New York and Oregon, Montana and Mississippi, indicates their great interest in this department. Please keep in mind that we sell *only our own publications*. Books of other publishers, advertised or reviewed in this magazine, may be ordered directly from the publishers themselves or through your nearest denominational publishing house. Please address all your letters, asking information or advice about books, to the Editor of this Department, Rev. I. J. Swanson, 270 S. Chestnut St., Ravenna, Ohio; and be sure to enclose a stamp for reply.

**Critical Hours in the Preacher's Life**, by Ernest Clyde Wareing, D.D., 174 pp., Doran, New York. The author is now editor of the Western Christian Advocate. This book was born, he tells us, out of spiritual anguish, caused by the downfall in the last six years of nearly a score of ministers, some of whom had been his personal friends. It deals with various crises—moral, intellectual, spiritual, and vocational—which may arise in a minister's life. It flashes warning signals at the dangerous places along the ministerial highway.

**Some Living Masters of the Pulpit**, by Joseph Fort Newton, Litt.D., 261 pp., Doran, New York. These fascinating sketches show that only a "master of the pulpit" could have written them. They are discriminating as to the intellectual and spiritual qualities of these masters and vivid in portrayal of their personalities. He tells us about John A. Hutton, Dean Inge, W. E. Orchard, Maude Royden, T. R. Glover, R. J. Campbell, of Great Britain, and George A. Gordon, Samuel McChord Crothers, S. Parkes Cadman, William A. Quayle, George W. Truett, and Edward L. Powell of the United States; and also includes sketches of Charles D. Williams and Frank W. Gunsaulus, lately deceased.

**Here and There Among the Papyri**, by George Milligan, D.C.L., 180 pp., Doran, New York. A simple non-technical account, by an eminent British authority, of the Greek papyri discovered in recent years in Egypt, showing the light they cast upon the New Testament writings and language, as well as upon New Testament times. Over one hundred passages, upon which the papyri cast fresh light, are cited, giving one a new grip on the meaning of many New Testament passages.

**The Returning Tide of Faith**, by Neville S. Talbot, D.D., Bishop of Pretoria, 222 pp., Revell, New York. Published first in the Johannesburg Rand Daily Mail, as a series of articles on essential religious beliefs, viewed in the light of today, this dynamic book will make a wide appeal in the United States to the "man in the street," interested in religion. It has the qualities of clearness and simplicity of statement, and of a faith emerging triumphantly from the storm and stress of our age. Written by a Modernist, it yet sounds the trumpet note of faith in the great fundamentals—the Incarnation, the Resurrection, the Atonement, the Virgin Birth, and the true spiritual church of Christ, made up of the godly in all Communions. He makes religion intelligible, spiritual, personal, and urgent.

**If I Miss the Sunrise**. A study in the Reality of Religion, by Rev. J. Chambers Macaulay, M.A., 223 pp., Doran, New York. Facing, in a spirit of unfettered inquiry, the "self-assertive materialism" which rests upon the "view of a mechanical universe," Mr. Macaulay has found the spiritual Reality which is the rational explanation of it all; "a God who is Love at the

Center, is the Creator, Sustainer, and Finisher of all." He confesses "a grateful humility for the reasonableness of the Gospel of Christ" and "a firm conviction of its truth." He makes one feel the reality and power of religion in personal experience.

**The Life and Teachings of Jesus the Christ**, by Rev. Arthur C. Headlam, D.D., Bishop of Gloucester, 325 pp., Oxford University Press, American Branch, New York. Confessedly the fragment of a larger design, this incomplete life of Christ shows "the general credibility of the traditional account of the life and work of our Lord." It is a powerful defence of the historical character of the Founder of Christianity and the reliability of the first three Gospels' account of his life and teachings. It shows the futility of the theories that the Gospels contain not what Jesus actually did and taught but what the early church thought he did and taught. Dr. Headlam discusses the Palestine of Jesus' day, politically and religiously, the education of Jesus, the Galilean ministry, Jesus' teaching regarding the Kingdom of God, and his claims of Messiahship. The author accepts the miracles, the transfiguration, and Jesus' teaching about himself as Messiah, Son of Man, and Son of God.

**The Authority of Jesus**, by Rev. R. Winbourn Harding, D.D., 210 pp., Doran, New York. The author finds that the authority of Jesus rests upon his personality—its greatness, uniqueness and Divinity. This basis of authority he traces through his life in Nazareth, in the education of his disciples, his conception of God, and his claim to forgive sins. In the last analysis, this power to forgive sins is the very heart of the authority of Jesus, for he who can forgive sins has the authority of God.

**Christianity and Liberalism**, by J. Gresham Machen, D.D., 188 pp., Macmillan, New York. This book will rejoice the heart of conservatives, and send confusion into the ranks of extreme liberals. Dr. Machen maintains that so-called liberal Christianity is not historical Christianity at all, but a new religion. To prove his point, he compares their respective teachings on God, Man, the Bible, Christ, Salvation, the Church, and Christian service.

**Can We Dispense With Christianity?** by F. W. Butler, Vicar of Hurley, England, 208 pp., Doran, New York. An inquiry into the Claims of Christianity to possess absolute worth. Tested by the criterion of its value to impart strength for the task of personality, the author shows that Christianity does possess absolute value. Mr. Butler then discusses the distinctive contribution of Christianity. A splendid defence of Christianity from the philosophic point of view.

**What It Means To Be a Christian**, by Edward Increase Bosworth, Oberlin Graduate School of Theology, 94 pp., The Pilgrim Press, Boston. This little book unfolds the intellectual and spiritual meaning of being a Christian—"the wonderful way of living," as Dean Bosworth calls it. It discusses in a clear, simple, convincing way such questions as becoming aware of God, prayer, who Jesus Christ is, how the sufferings of Jesus help men, the resurrection of Jesus, immortality and the meaning of being saved. It also answers some common objections to beginning the Christian life. A good manual for general reading as well as for the Pastor's Training Class.

**Christian Ways of Salvation**, by George W. Richards, Professor of Church History in the Reformed Church in the U. S. A., 332 pp., Macmillan, New York. Prof. Richards treats this topic from the historical point



of view, inquiring as to the Way of Jesus, the Ways of the Apostles, the Ancient Catholic Way, the Orthodox Catholic Way, the Roman Catholic Way, the Evangelical Ways, the Ways of the Humanists; and for contrast, the Pre-Christian Ways of Salvation. He devotes his closing chapter to an exposition of what he calls "a credible Creed," namely the one submitted to the United Free Church of Scotland in May, 1921, as a brief expression "in terms of present-day thought of the great Christian certainties and of the Christian ideal of human life," the Way of Salvation.

**A Christian's Appreciation of Other Faiths**, by Gilbert Reid, D.D., 305 pp., The Open Court Pub. Co., Chicago. The author is an ordained minister of the Presbyterian church of China, a leading Christian educator of that country. He maintains that appreciation of the good in Confucianism, Buddhism, Taoism, and Islam, establishes points of contact between them and Christianity, and opens the way for the light of the Gospel. He tells, therefore, of the helpful teachings of these ethnic faiths. He has a good word to say also of the Jew, the Roman Catholic, and the Unitarian. To see and acknowledge the good in others is, as Dr. Reid says, truly Christian. Broken and fitful gleams of light in other faiths make more evident the need and the urgency of spreading the knowledge of Him who is the Light of the World.

**The Idea of Immortality**, by A. Seth Pringle-Pattison, LL.D., The Gifford Lectures for 1922, 210 pp., The Oxford Press, New York. A comprehensive and scholarly survey of the idea of immortality. It describes the primitive ideas of the soul and the after-life, the Hebrew and Greek beliefs on immortality, pre-existence and immortality in Plato, the relationship of mind and body, re-incarnation and Karma, eternal life, and personal immortality. Immortality, the author says, is neither a natural possession nor a talismanic gift. In the view of this eminent Scottish philosopher, immortality depends upon the achievement of a spiritual personality, embodying as a present possession the qualities of eternal life.

**The Belief in God and Immortality**, by James H. Leuba, 333 pp., The Open Court Pub. Co., Chicago. In Part One of this book, the author examines primitive and modern conceptions of immortality; in Part Two, he gives us the result of a questionnaire, addressed to college students and teachers, on their belief in a personal God and in personal immortality; and in Part Three, he discusses the present utility of these beliefs. From answers received to his questionnaire, he infers that the groups addressed include many unbelievers. Does the testimony of the congenitally blind, we may ask, disprove the existence of light and vision? If not, what do his statistics of disbelief in God and immortality prove? He thinks that the unquestioned social values of faith in God and immortality may be preserved, when faith in both is discarded, by belief in some vague direction of life by higher powers.

**The Resurrection Body**, "According to the Scriptures," by Rev. W. W. White, Ph.D., 90 pp., Doran, New York. A convincing array of evidence from the Scriptures, showing that Jesus rose from the dead, in bodily form. As to the manner of his rising, Dr. White offers a new and suggestive explanation, answering such questions as, How are the dead raised up? and With what body do they come? in the light of Scripture teaching.

**Religious Perplexities**, by L. P. Jacks, LL.D., 92 pp., Doran, New York. The author is perhaps best known as editor of *The Hibbert Journal*. Perplexities in religion center in the practical questions, how to know God by experiment and by experience. Perplexities in the Christian religion arise out of its entanglement with philosophical, dogmatic, and political

ideas. The essence of the Gospel is a call to make the experiment of comradeship and fellowship, in the sure and certain faith that one's ultimate interests are perfectly secure in the hands of the Great Companion. Simply written and easily understood, this helpful little book shows fundamental thinking upon its topic.

**The Deeper Voice**, by Annie Steger Winston, 134 pp., Doran, New York. This is a helpful message on how to gain faith in the ultimate goodness of the universe, by coming in the spirit of the child to God. Her analysis of the child-like spirit discloses her as a thinker of insight and power.

**The Revival of Wonder**, Malcolm James McLeod, D.D., 187 pp., Revell, New York. This new volume displays qualities of insight and sympathy which make the author's "Songs in the Night" so attractive. One finds also apt illustrations from literature and life.

**Freedom and Conduct**, by John A. W. Haas, President of Muhlenberg College, 318 pp., Macmillan, New York. This volume has grown out of many years' teaching of ethics to college classes. His system is based upon freedom. He analyzes freedom as science, its relation to religion, and its fundamentals; and then discusses the finding of freedom through pleasure, reason, and personality. The function of freedom in the individual life, in social virtues, the family, the church, and the state are then presented. He does not hesitate to treat ethics from the Christian point of view. A valuable book for general reading as well as for use as a college text book.

**Seventh Dayism Rayed**, by Orval Leland Kelley, 109 pp., The Standard Pub. Co., Cincinnati, Ohio. An argument from Scripture against the Adventist view of the Seventh Day as the Christian Sabbath.

**A Moneyless Magnate**, by Frederick F. Shannon, Minister of Central Church, Chicago, 189 pp., Doran, New York. Eight essays on various subjects. Dr. Shannon is recognized as one of America's greatest preachers. These essays have a charm of style, show love of nature and the common man with an understanding of life's real meanings.

**The Pot of Gold**, by George Clarke Peck, 216 pp., The Abingdon Press, New York. In the "pot of gold at the foot of the rainbow," lie life's richest treasures. These essays give insight into life's deepest meanings, and show how rich and colorful life may be when at its heart there is a steady purpose to find and follow the good.

**The Geography of Bible Lands**, by Rena L. Crosby, 242 pp., The Abingdon Press, New York. Another good volume in the splendid Abingdon Religious Education Texts. This is more than mere description of the physical features of the country; it puts the Bible lands into their historical, cultural, and religious setting.

**Old Testament Life and Literature**, by Prof. I. G. Matthews, Crozer Theological Seminary, 342 pp., Macmillan, New York. The life and literature of Israel are here described from their earliest beginnings down to the Greek period of their history. The religion of Israel is best understood when viewed against its historical backgrounds. Prof. Matthews describes the great personalities of the Old Testament, and the contacts of the people, both nationally and internationally. As a result we get an intelligible idea of the history of the Jews, and of their progress in morals and religion, as expressed and interpreted by their immortal literature in the Old Testament.

**The Golden Bough**, A Study in Magic and Religion, by Sir J. G. Frazer. New one-volume edition, 752 pp., Macmillan, New York. Prof. Frazer has compressed into this volume the essential matter of the original twelve-volume edition. Its immense value to students of folk-lore, magic, classical mythology, taboos, custom of the scape-goat, etc., has long been

recognized by students of anthropology and comparative religion. A missionary home on furlough from India, recently said to the present reviewer that among ten indispensable books for the minister, he would place "The Golden Bough."

**Man and Culture**, by Clark Wissler, Ph.D., Curator-in-Chief, Division of Anthropology, American Museum of Natural History, 371 pp., Crowell, New York. A book, tracing the rise of contemporary civilizations through a study of their culture, from the Eskimo to that of the civilized man. Dr. Wissler gives environment a central place in the development of culture. He discusses the propagation of culture, including the effect of missionary effort, which springs "from a deep social feeling that we have something which all mankind ought to share." He presents also the effect of culture upon international relations. Various diagrams illustrate the text.

**The Evolution of the Country Community**, by Prof. Warren H. Wilson, Ph.D. Second edition, revised and enlarged, 259 pp., The Pilgrim Press, Boston. This book is recognized as a standard work on the subject, and in this revised and enlarged form, with its increased bibliography, it brings the whole subject up to date. After a historical sketch of rural life in the United States it analyses present social, economic, school and church conditions in the open country, and makes many practical suggestions for improvement.

**The World's Best Humorous Anecdotes**, by J. Gilchrist Lawson, 275 pp., Doran, New York. About fifteen hundred humorous anecdotes, typically arranged. A handy book for the after-dinner speaker.



**Hebrew Life and Times**, by Harold B. Hunting, Abingdon Press, N. Y., \$1.25. 32 chapters on the daily life of the common people. 35 illustrations, 188 pages. This is an excellent text book for week-day religious schools and is one of the Abingdon Religious Education Texts.

**Honest Debtors**, by Orrin P. Gifford, The Judson Press, Philadelphia, \$1.50. A book of 18 sermons and 8 addresses in which the author's charm and appeal are in evidence. The title of the book is the theme of the first sermon. Other titles are, "Christian Use of Money," "Christian Science," and "Religious Liberty."

**Kumokie**, by Ellasue C. Wagner, M. E. Church South, Nashville, Tenn. This is a thrilling love story of a bride of Old Korea.

**Christianity and Progress**, by Harry Emerson Fosdick, Association Press, N. Y., \$1.50. This book of 247 pages, contains 6 lectures delivered at Vanderbilt University on the Cole Foundation. Dr. Fosdick accepts the challenge of the new, dynamic, and progressive world about him and sets his face, his mind and Christian faith fearlessly before it. The subjects discussed are, "The Idea of Progress," "The Need for Religion," "The Gospel and Social Progress," "Progressive Christianity" and "Progress and God."

**The Mirrors of Moscow**, by Louise Bryant, Thomas Seltzer, N. Y., \$2.50. Here is a book built on the plan of "The Mirrors of Downing Street," dealing in a most interesting and familiar way with the men and women behind the new Russian government. She writes about Lenin, Trotsky, Enver Pasha and seven other interesting personalities. This book will help one to understand the present news items from Russia.

**Religious Optimism**, by R. P. Smith, The Stratford Co., Boston, \$1.75. This volume of 19 chapters or addresses deals with church attendance and the progress of the Christian religion, recognizing the church's weakness but maintaining that this is Christianity's best day and tomorrow promises to be far better.

**Classics of the Soul's Quest**, by R. E. Welsh, Geo. H. Doran Co., N. Y., \$2.00. This is interestingly written about the spiritual experience of great souls. These great personalities have won immortality in their quest of the Eternal Goodness, and have made the world their debtors by their gift of telling what they saw on the way. St. Augustine, Dante, Tauler, a' Kempis, Bunyan, Law, and Tolstoy are studied as well as others.

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# What Shall I Read?

We sent a request for a list of recommended books to some fifty of the leaders of the church, bishops, theological professors, editors and prominent pastors.

We reproduce the lists returned by Bishop F. J. McConnell and Dr. S. Parkes Cadman. Next month we will publish a classification of all the answers to the questionnaire.

## List of Good Recent Books for Ministers

Sent by Francis J. McConnell of Bishop's Methodist Church - Pittsburgh, Pa.  
 Date April 1923 Name \_\_\_\_\_ Seminary (or Church) \_\_\_\_\_ Address \_\_\_\_\_

For The Expositor, Caxton Building, Cleveland, Ohio.  
 (Rev. I. J. Swanson, D.D., Editor Book Review Dept.)

(Please send your list by April 5, 1923; and do not hesitate to include either books by the members of your Faculty or by yourselves individually.)

Classification	Title & Author	Publisher
Homiletics	<i>The Art of Preaching</i> - Brown	Macmillan
Evangelism	<i>Letters in Evangelism</i> - Hughes	Methodist Book Concern
Pastoral Theology	<i>Church in America</i> - Brown	Macmillan
Church Administration	<i>Principles of Religion</i> - Co.	University of Chicago Press
S.S. Administration	<i>Building with Christ</i> - Fleming	_____
Religious Education	<i>Christian Social Order</i> - Ward	Macmillan
Missions	<i>Onward to the Kingdom</i> - Brown	Macmillan
Social Christianity	<i>Substance of Old Testament</i> - Brown	Columbia Mining Press
The English Bible	<i>Jesus and Paul</i> - Bacon	Macmillan
Old Testament Teaching	<i>Reconstruction of Religion</i> - Edmund	Macmillan
New Testament Teaching	<i>Christianity in History</i> - Baile	_____
The Teaching of Jesus	<i>Spiritual Energy in Daily Life</i> - Jones	Macmillan
The Teaching of Paul		
Apologetics		
Christian Ethics		
Church History		
The Philosophy of Christianity		
Biography		

## List of Good Recent Books for Ministers

Sent by S. Parkes Cadman of Central Congregational Church, Brooklyn  
 Date April 1923 Name \_\_\_\_\_ Seminary (or Church) \_\_\_\_\_ Address \_\_\_\_\_

For The Expositor, Caxton Building, Cleveland, Ohio.  
 (Rev. I. J. Swanson, D.D., Editor Book Review Dept.)

(Please send your list by April 5, 1923; and do not hesitate to include either books by the members of your Faculty or by yourselves individually.)

Classification	Title & Author	Publisher
Homiletics	<i>Andreas Leo of God</i> - S. Parkes Cadman	Macmillan
Evangelism	<i>Essentials of Evangelism</i> - Paul Giff	Macmillan
Pastoral Theology	<i>That the Ministry be a Ministry</i> - J. H. Butler	Macmillan
Church Administration	<i>The Church in America</i> - A. Brown	Macmillan
S.S. Administration	<i>The Organization and Administration of the Sunday School</i> - A. Brown	Macmillan
Religious Education	<i>Principles of Religion</i> - Co.	University of Chicago Press
Missions	<i>Asia's Future</i> - R. H. Patterson	Macmillan
Social Christianity	<i>West and East</i> - G. W. C. Moore	Macmillan
The English Bible	<i>Christianity and Progress</i> - H. F. Mitchell	Macmillan
Old Testament Teaching	<i>The History of the English Bible</i> - W. H. Mitchell	Macmillan
New Testament Teaching	<i>Old Testament</i> - Brown	Macmillan
The Teaching of Jesus	<i>The Ideal of Jesus</i> - W. H. Mitchell	Macmillan
The Teaching of Paul	<i>The Apostolic Paul and the Christian Era</i> - Macmillan	Macmillan
Apologetics	<i>The Originality of Christianity</i> - H. F. Mitchell	Macmillan
Christian Ethics	<i>The Christian Life in the Modern World</i> - Macmillan	Macmillan
Church History	<i>Christianity and Ethics</i> - J. S. Macmillan	Macmillan
The Philosophy of Christianity	<i>History of the Christian Church</i> - Macmillan	Macmillan
Biography	<i>Religion and Modern Thought</i> - Macmillan	Macmillan
	<i>Life and Letters of Martin Luther</i> - Macmillan	Macmillan
	<i>Canon Barnett: His Life and Work</i> - Macmillan	Macmillan
	<i>The Life of Martin Luther</i> - Macmillan	Macmillan

## THAT'S ME

An English schoolmaster promised a crown to any boy who should propound a riddle that he could not answer. After many had tried, a bright youngster said, "Why am I like the Prince of Wales?" The schoolmaster puzzled his wits in vain, and finally was compelled to admit that he did not know. "Why," said the boy, "it's because I am waiting for the crown."

## SUCCESSFUL SERVICES SUGGESTED

Rev. Walter F. Day, of Lemont, Illinois, sending in his renewal says: "I wish to express my appreciation for the assistance your magazine renders in my ministry. It is one of the most eagerly awaited periodicals that come to my desk. Some of the most successful services I have had have been inspired by some suggestion from *The Expositor*. Every copy goes into my files for permanent reference use . . . I go through the entire book when it arrives each month."

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# Religious Review of Reviews

## NEWS

Sixty Christian Koreans who live in Chinatown, New York, went to the Methodist Episcopal church authorities some time ago and said that theologically they were going to the devil because they had nowhere else to go. A room was at once given them in the Madison Avenue Church, where they have been holding services ever since in their native tongue.

And now the Methodists have bought for the little congregation the property at 459 West Twenty-first street, which is to be remodeled into a Korean church and community house. It will be the only **Korean church** in New York, and probably in the country.—*Record of Christian Work.*

\* \* \*

## The Cost of Rust

The Organizing Committee of the recently-formed Association of Manufacturers of Non-corrodible and Anti-corrosive Products say that in 1920 alone, it is estimated rust cost the world £700,000,000.—*S.S. Chronicle.*

\* \* \*

Trinity Episcopal Church, Alpena, Mich., is using in the local newspapers Church Advertisements, No. 3, a series of fifty-two, issued by the Associated Advertising Clubs of the World. This material is written from the standpoint of the "man on the street," to get him to consider the claims of Christianity and to show him the necessity of strengthening his resolves to do good by regular church attendance. On a recent Sunday evening seven traveling men in Alpena said that they had come to church because of the advertising.—*The Churchman.*

\* \* \*

"Lo, the poor Indian!" Not the Osage of Oklahoma. No! No! Oil kings recently met out there to lease 32,000 acres of Osage Indian land for \$10,887,000, one Indian receiving over a million dollars. The total sales to date amount to \$68,715,976—all Osage money.—*Northwestern.*

\* \* \*

Roger W. Babson says: "I was once at a convention of manufacturers of ladies' garments. At this meeting a group of disreputable men sat in a hotel room drinking and smoking and determined what the women of the country should wear two years hence. Moreover, they succeeded, though they laughed and joked about the thing themselves. Yes, every woman who could afford it, whether she was a minister's wife or a shallow flirt, followed the orders of that convention. The general problem involved in fashions is too intricate for me to discuss here. If, however, fashions are inevitable, they ought to be determined by the better element of the community instead of the worst, especially when the change can be so easily accomplished."—*Continent.*

\* \* \*

Recently a man came into the Bible Society salesroom and purchased an Old Testament in English. He was a representative of a Hebrew brotherhood here in the city. They were importing from Germany two cases of "The Law," being copies of the Pentateuch in English and Yiddish in parallel columns. The custom-house inspectors refused to admit them free of duty, declaring that "The Law" could not come in under the privileges accorded to free entry of Scriptures. He said that out of the five inspectors to whom he had appealed

in the New York customhouse none was familiar enough with the first five books of the Bible to identify them as really parts of the Bible. They finally agreed that, if he would secure a copy of the Bible with the American Bible Society imprint with which they could compare the books, they would then be convinced, and he would be freed from the necessity of paying duty. Hence his purchase.—*Bible Society Record.*

\* \* \*

The visit of the Methodist Bishops Nuelsen, Blake and Bast to Moscow has been given up because of the indefinite postponement of the all-Russian Church Congress which they were invited to attend. The news will be received with a sense of relief by American Methodists. It makes it possible to effect the retreat from Moscow in good order and without disaster.—*The Christian Advocate.*

\* \*

The Rev. George P. Howard, S. S. Secretary for Argentina, writes:

One of our missionaries is Arthur Wesley and he is as aggressive and enterprising as his famous namesake. He found one Sunday School with an attendance of 60 when he took his circuit two years ago. He now has seven Sunday Schools with an average attendance of a little over 1,000. During the week the whole Sunday School staff go to this same modest little hut to teach the children how to read and write. There is no day school in that section of the country.

One of the packing houses (an American firm), has donated thirty large empty ten gallon tins which they will open and build a nice little tin school building. The roof will be thatched. You have heard of the "little red schoolhouse"—when you visit us, I shall show you a number of little tin schoolhouses!

\* \* \*

The World's Sunday School Association sends out an "official call" for the Ninth Convention of the World's S. S. Association:

In the name of the Sunday School workers of Great Britain and Ireland we, the officers of the World's Sunday School Association, invite Sunday School workers from all nations to attend the World's Ninth Sunday School Convention to be held in Glasgow, Scotland, June 18-26, 1924.

This Ninth Convention will have as its motto: "**That the World May Know That Thou Hast Sent Me.**" The daily program will cover every phase of Sunday School work at home and in the mission fields.

Glasgow—in which city the meetings are to be held—has for its civic motto: "**Let Glasgow Flourish By the Preaching of the Word.**" The city, though known chiefly as a commercial and shipping center, founded by Saint Kentigern about 450 A. D., is an ancient Cathedral and University town.

The call is signed by the Hon. J. J. Maclaren, Canada; Arthur M. Harris, New York; W. G. Landes, World's S. S. Secretary; the Rt. Hon. Lord Pentland, and James Kelley.

\* \* \*

Latest figures of the foreign trade in the United States indicate that the fiscal year 1923, which ends with the month of June, will show larger totals than in the fiscal year 1922 despite the doubts which had been expressed as to the buying power of other countries or quantities of merchandise which they would be able to send us.



The Trade Record of The National City Bank of New York reports that imports for the six months of the fiscal year 1923 show an increase of 43% over the corresponding period of 1922, while the export record for the seven months for which figures are available shows an increase of about 5% when compared with the corresponding months of last year, but in the single month of January, the gain is 20%, when compared with the same month of last year.

\* \* \*

### What Prohibition Cost the United States

The following statement appeared in the "Questions and Answers" department of a daily paper:

"Q. Does the amount collected in fines and penalties for violation of the prohibition amendment equal the expense of its enforcement?"

"A. The expenditures for 1921 totalled \$6,274,523.47, while the collections were approximately \$3,000,000."

The Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church submitted the question to the Federal Prohibition Commissioner, Mr. Haynes, and secured the following statement:

Fines and penalties, fiscal year ending June 30, 1922, \$3,142,594.74; cost of enforcement, fiscal year ending June 30, 1922, \$6,533,994.20.

Amount realized from forfeitures, compromises, taxes, penalties, federal fines (during past year) actually collected \$8,121,209.93.

Approximate value of property seized, 1922, \$6,000,000.

It will be seen from this statement that the total of the sums collected amounts to \$14,121,209.93, while the cost of enforcement for the fiscal year ending June 30, 1922, was only about \$6,500,000.

\* \* \*

"The churches of the United States can seat 55,000,000 people, or less than half the population. The motor cars of the United States can seat all the population and take the whole nation joy riding at one time. This throws no special credit upon the motor car manufacturers, and no discredit upon the church. It shows that the people have been alive to the benefits of the motor car, and have demanded enough to go around, and it shows that fifty million people have not awakened to a realization of what the church has for them." This item in a page ad in the *Muscataine Journal and News-Tribune* was made possible by twelve local auto companies and garage men.—*Northwestern Christian Advocate*.

\* \* \*

The First Congregational Church, Mansfield, Ohio, has had a reception and dinner in honor of their sexton who has been at his post continuously for fifty years. During a formal meeting which followed the dinner, letters of congratulation were read from various church officials far and near and the sexton was called upon for a brief address. A purse of \$400 was handed him in testimony of the esteem in which he was held and in appreciation of his lifelong service. In fifty years he has only missed two Sundays because of illness or absence from the city. One of the amusing incidents of the evening came when the Ladies' Aid Society presented him with a new wheelbarrow with which to "carry away the good wishes of the people." This sexton has been a continuous reader of the denominational paper during these fifty years and is probably the best-informed member of the church on the progress and program of the church.—*Northwestern Christian Advocate*.

\* \* \*

### GENERAL

The Christian Century, commenting upon an article

on "Advertising the Church," in the *Ladies' Home Journal*, says:

The author argues that some of the publicity devices that have been employed would make more appeal to children than to adults. In all this he is right. But when he cites examples of how churches and sects have flourished without publicity he is exceedingly unfortunate in his choice of examples. The Christian Science movement would never advertise on a chewing gum wrapper, but one is astonished to hear Mr. Selldén speak of it as a denomination that does not advertise. It publishes magazines and a daily paper and these are in literature boxes, in stores and waiting rooms all over the nation, along with tracts and leaflets. Every town with a Christian Science church is familiar with the generous purchase of advertising space to announce lectures and the purchase of a whole page in which to reprint the lecture. One may safely say that no religious organization in America spends so much on publicity as does the Christian Science movement. Russellites, Unitarians, Swedenborgians and many others have worked out a technique in publicity. Church publicity may be cheap and sensational. When it is, it will reach shallow heads and no others. Preaching was once the only form of advertising. Now "publishing glad tidings" is seen to be a process involving many tools that were unknown in Bible times. But even Ivory Soap might suffer at the hands of an advertising director who knew nothing either of soap or soap-users.

\* \* \*

### "Different"

A Mrs. Gregg, of Lynn, Mass., advertised three cottages which she owns "to let to families of small children or more—smaller families need not apply." Mrs. Gregg was besieged by scores of parents whose advertisement appeared. The cottages were quickly rented, one to a family with seven children and the other two to families of eight children each, the twenty-three children in the three cottages. Mrs. Gregg declares that she purchased the three dwellings for the purpose of giving parents with large families a chance to secure suitable homes.—*New Church Messenger*.

\* \* \*

The following is the advertisement of a church in Peekskill, N. Y.:

*Wanted! A Teacher for a Class in Our Sunday School*

One who really believes in the truths of the Bible.

One who has had a vision of the Master, and has felt the call to service.

One who has convictions, and not impressions only.

A teacher who realizes the urgent need of the young folks in their fight for culture and character, and will engage, with them, in the battle.

One who can smile under criticism, who can carry when others fail, who can look beyond, and wait.

One who is willing to make sacrifices of his time and of his inclinations that others may be benefited; one who is thus willing to repay part of the debt he owes others who taught him in the years gone by.

For such service what shall be the reward? Hard work? Lack of appreciation? Hours of discouragement? Unmerited criticism? Yes, all these and more, but in the end victory, and for every honest effort the Master's commendation, "Well done, good and faithful servant!"—*Record of Christian Work*.

\* \* \*

Life is a series of milestones, not goals.—*Lynn Abbott*.

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GOD  
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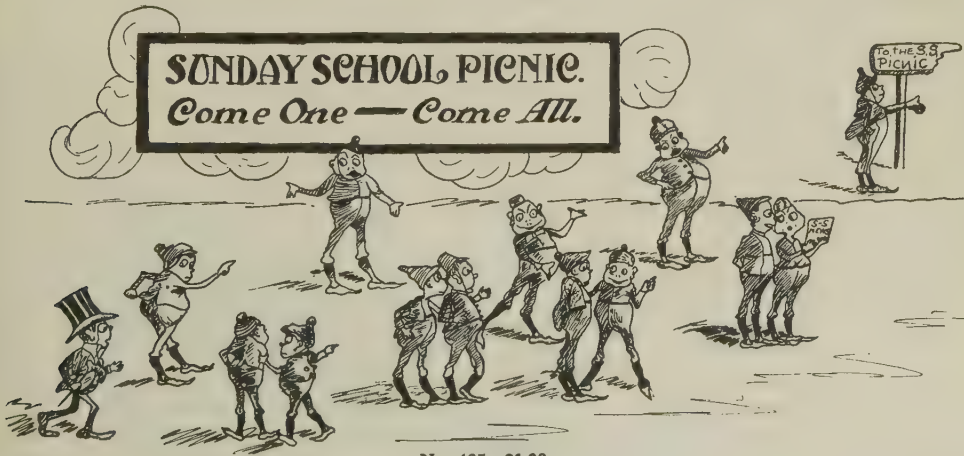


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### Selfishness

I kept all my wealth—and I mourn my loss;  
For gold, in a skeleton hand, turns to dross.  
Love, friendship and gratitude might I have  
bought—  
But I kept my wealth till it mouldered to  
naught.

### Pleasure

I spent all my gold—I danced and I sang—  
The palace I built with hilarity rang;  
Plays, revels and frolics from even to dawn—  
But I lie here with nothing—I spent it; it's gone!

### Avarice

I loaned my good money—at grasping per cent—  
'Twas I who got all that you kept and you  
spent;  
While I counted my millions, Death plundered  
me bare—  
And this grave that I sleep in belongs to my  
heir.

### Charity

It was little I had, but I gave all my store  
To those who had less, or who needed more;  
And I came with Death laughing, for here at  
the grave

In riches unmeasured I found what I gave!  
—*Business Men's Bible Class.*

\* \* \*

"You say, my son,  
It can't be done?  
Your statement isn't true.  
You mean, my son,  
It can be done,  
But can't be done by you."

\* \* \*

What the world wants to know about our religion is  
not so much that it is reasonable as that it is real.

—*C. Silvester Horne.*

\* \* \*

No place in all the world was wetter in the old days  
than Chicago's notorious first ward.

It is said that prohibition has increased its property  
values at least \$10,000,000.—*The Continent.*

\* \* \*

In recent months a "mission" has been held among  
the students of Cambridge University, England, by  
Gipsy Smith and Dr. T. R. Glover working together.

\* \* \*

The first Methodist college in the world was Cokes-  
bury, founded by Bishops Thomas Coke and Francis  
Asbury in 1785 at Abingdon, Maryland. Today the  
Methodist Episcopal Church has three score colleges in  
the United States and other lands, and schools of all  
grades numbering more than 3,000. The enrolment in  
these institutions exceeds 200,000.

\* \* \*

Man is like an island. If you wish to land valuable  
goods on an island it may be necessary to row all around  
it to find the best landing place.—*Quoted in The Moravian.*

\* \* \*

They who tread the path of labor,  
Follow where Christ's feet have trod;  
They who work without complaining,  
Do the holy will of God.

—*Henry Van Dyke.*

\* \* \*

### Roosevelt's Creed

Virtue by itself is not enough or anything like enough.  
Strength must be added to it, and the determination  
to use that strength. The good man who is ineffective  
is not able to make his goodness of much account to the

people as a whole. No matter how much a man hears  
the Word, small is the credit attached to him if he fails  
to be a doer also; and in serving the Lord he must  
remember that he needs to avoid sloth in his business,  
as well as cultivate fervency of spirit.—*Theodore  
Roosevelt.*

\* \* \*

"Mother says some Folks will Throw a Big Oppor-  
tunity out the Window if it isn't Labelled, while  
Others will take a Lemon and Make it into a Pie."

\* \* \*

Dr. Charles F. Aked said recently to the Congrega-  
tionalists of Chicago: "The American capacity for  
organization is comparable to the art of Phidias. You  
make a machine, and then you bow down and worship  
it. You pray to it to roll over you and crush your  
souls. The worst speech I ever heard (with the excep-  
tion of some of my own) was one on the standardized  
church. I pray the Lord that I may never belong to a  
standardized church. This is the day of the apotheosis  
of the filing cabinet. If someone could smash the  
telephones, filing cabinets and typewriters of the  
ministers he would be doing them a great service."  
—*Watchman-Examiner.*

\* \* \*

### The Duty at Hand

The only way to regenerate the world is to do the  
duty which lies nearest us, and not to hunt after grand  
far-fetched ones for ourselves. If each drop of rain  
chose where it should fall, God's showers would not  
fall, as they now do, on the evil and on the good alike.  
Be sure that he who is not faithful in a little will  
never be fit to be ruler over much. He who cannot rule  
his own household will never (as St. Paul says) rule the  
church of God; and he who cannot keep his temper on  
be self-sacrificing, cheerful, tender, attentive at home  
will never be of any real and permanent use to God or  
poor abroad.—*Charles Kingsley.*

\* \* \*

Recently a certain English literary critic bewailed  
prohibition on the grounds that great literary produc-  
tions would not be forthcoming from a nation which  
deprived itself of intoxicants. It is interesting to know  
what some of the great English lights of the past had  
to say on this subject:

Shakespeare, in "Othello," says, "Oh, that men should  
put an enemy into their mouths to steal away their  
brains; that we should with joy revel in pleasure and  
applause, transform ourselves into beasts!" And again  
"Oh, thou invisible spirit of wine, if thou hast no name  
to be known by, let us call thee devil!"

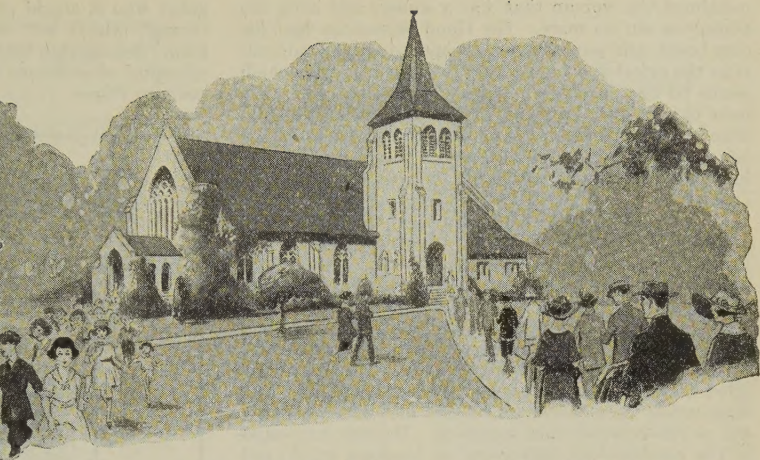
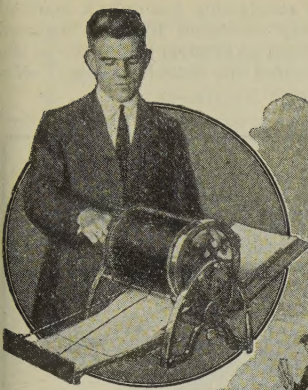
Gladstone drew from that half-forgotten pamphlet  
of Charles Buxton, the brewer, the now famous com-  
parison between the evil inflicted by the liquor traffic  
and the "accumulated evils of the three great histor-  
ical scourges of mankind: war, pestilence and famine."  
And Mr. Gladstone added these significant words:  
"This is the measure of our degradation and disgrace."

Wesley, dealing with the liquor traffic, declared, "Al-  
who sell them in the common way, to any who will buy,  
are poisoners general; they murder His subjects whole-  
sale; neither does their eye pity or spare. They drive  
them to hell like sheep. And what is their gain? Is it  
not the blood of these men? Who, then, would envy  
their large estates and sumptuous palaces? A curse is  
in the midst of them."—*Guy Haylor, in National  
Advocate.*

\* \* \*

Do not be misled by the now popular catchword that  
Christianity is social, not individual. Christ began  
with the individual and worked outward. He did not  
criticize the Roman method of taxation; he called Lev-  
and reformed Zacchaeus. He did not agitate for  
better treatment of the "unmarried mother;" he





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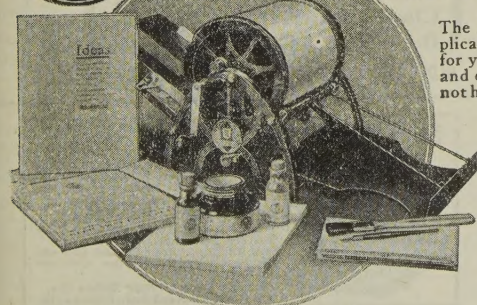
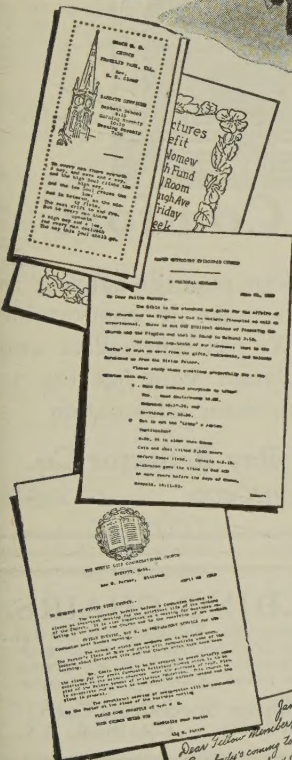
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reclaimed the woman that was a sinner, and bade the adulteress sin no more. His Good Samaritan lent his own beast, and gave his own twopenny; he did not run after the priest and Levite, and take their purses, which seems to be the modern version of the parable. We have to save our own souls, not in order to have a good time in the next world, but because that is the task God has given us to do, and because we help our neighbors by what we are much more than by what we do.—Dean Inge.

\* \* \*

Recently Rev. William P. Soper, pastor of the Presbyterian church at Stamford, Conn., preached on lessons from Phillips Brooks. He said: "He thought of truth solely in relation to life. He was greatly interested in making sermons—though great sermons grew out of his life. He was interested first, last and always in the helpfulness of sermons to life. He was interested in large themes, but no themes seemed to him large unless they concerned human life. His preaching was positive rather than negative. He was interested in the constructive; interested in teaching truth, not in combating errors. He once said, 'Preach positively what you believe; never preach what you do not believe.' He was confident that if truth were preached, errors would gradually drop out of themselves. He was not dogmatic concerning details in life. He would not be conscience for people in the little problems of their lives. He had too high regard for the right of private judgment and for the duty of each man to seek the truth, and he was too humble minded to assume to dictate to men that his opinions must be theirs."—*Christian Century*.

\* \* \*

#### The American Home

The minister of a large church in the Middle West made this challenge to his people one Sunday: "I am going to make calls on my parishioners every night this week, but I don't know yet what families I shall select. But I am very sure that no matter where I go, I shall not find the entire family at home on any night of the week."

The following Sunday the minister said, "I made twenty calls on twenty different families last week, calling in the evening. At seven of the homes there was no one in. At four I found a man and his wife together. In each case they were elderly people, and hardly able to leave their homes. At three homes I found a part of a family group together, including very young children. At not one home of the twenty did I find the entire family together enjoying the evening as a family."—*Christian Herald*.

\* \* \*

In his book "Reasonable Religion," Prof. George Jackson quotes from a friend's letter written some years ago:

"I have been reading two very different kinds of books. One is Wellhausen's *History of Israel*, the other Moody's *Life*, by his son. Wellhausen's book gives you in outline the position of modern advanced criticism of the Old Testament. I have never before studied the history from the critical point of view really seriously. Moody's *Life* stirs me up to realize more the worth of the individual, the surpassing value of man's moral and spiritual nature."

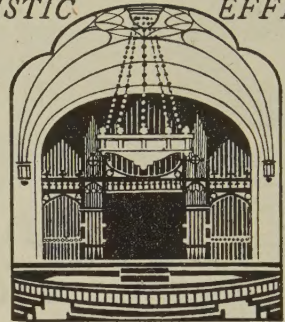
Then Dr. Jackson comments: "Wellhausen and Moody—that is a very suggestive collocation, and it is not too much to say that the power of the pulpit in the days that lie immediately ahead of us will depend in no small degree on our success in yoking together the forces respectively represented by the German scholar and the American evangelist. To have the scholar and the evangelist for ever working at cross purposes is to sterilise all the Church's best endeavor. The evan-

gelist who is afraid of scholarship has only a maimed Gospel, which will only commend itself to maimed men. Scholarship without an evangel is as futile as the wheeling of swallows round the church steeple."—*Eclectic Times*.

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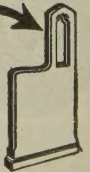
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